A
PRACTICALL
CATECHISME.
Theologia est Scientia
Affectiva, non
Speculativa. Gerson.
Ἡ τὸ τέλος
βελτιῶσαι,
ὃ διδάξαι.
Clemens in Pædagog.
by H. Hammond D.D.
2 Sam. 21. 17.
Quench not the Light of Israel.

Y R S

141 n 330

A

PRACTICAL Catechiſm.

By *H. Hammond*, D. D.

The Tenth Edition.

Theologia eſt Scientia Affectiva, non Speculativa Gerſon.

Ἡ τὸ τέλος βελτιῶσαι, ἢ διδάξαι. *Clem. Al. in Pædag.*

Whereunto is added the

REASONABLENESS OF CHRISTIAN RELIGION.

By the ſame Author.

LONDON,
Printed by *R. Norton*, for *R. Royſton* Bookſeller to His moſt Sacred Majeſty, at the Sign of the *Angel* in *Amen-Corner*. 1674.

To the Reader.

THE end of Christs Incarnation, Humiliation, and Death it self, being by S. *Paul* defined to be the *redeeming us from all iniquity, and purifying unto himself a peculiar people, zealous of good works*; and the end of his Resurrection being by S. *Peter* set down proportionable to that, to *bless us, in turning every one of us from our iniquities*; and the design of Christs own Sermons when he was in the world, being to make our *Righteousness exceed the righteousness of the Pharisees*; and so in effect, the reformation of lives, and heightning of Christian Practice to the most elevated pitch, being the one only design of all our Christianity: It must needs be matter as of terror, so of astonishment also, a most direful prodigy, a most ominous, fatal prognostick in these last days, that Christians have so quite unlearnt their Master, made their life such a continued contradiction & confutation of all his methods, such a frustration of all his aims; that the principles of Christian purity, and meekness, and mercifulness, and peaceableness, should (not only of old among *Julian*'s Souldiers, but even now among Christian Professors, among those that make good all the formal outward part of discipleship, that have had Christs *eating and drinking daily among them*, and *teaching in their presence*) be perfectly abandoned and rejected, even with reproach and scorn, out

of all their thoughts; yea, that the declination of Christian practice should be at last so great as to tear up the very root and foundation, I mean all natural, moral justice and honesty, and in place thereof to set up a new body of *Carneades* his Philosophy, in stead of those old *Heathen* dry principles of Integrity and Uprightness, that one law of Interest, and Passion, and Self-preservation. So that as *Machiavel* thought Religion would emasculate and enfeeble Commonwealths, we have more reason to complain, that it hath debauched and corrupted lives: and were it not that God hath been pleased to preserve a scattered remnant, a few in every Nation, to be the Records, as it were, from whom it may be seen what Christianity is able to do, if it may be hearkned to, were it not that there are a few ancient Primitive spirits, by whom, as by a Standard, all others may and ought to be reformed; we have reason to think and say, That Christian-men are the impurest part of the world; that Satans after-game hath proved more lucky and prosperous to him than his first designment did; that his night-walk hath brought him more Proselytes, than his unlimited range of going up and down *to and fro over the face of the Earth*; that *as sin by the Law*, so Satan by the *Faith of Christ*, hath taken occasion, and so deceived and ruined us more desperately, more universally, than by all the National Idolatrous customs of Heathenism he hath been able to do. What the one great error is, what the

funda-

fundamental tranſcendent diſtemper that hath had all this inauſpicious influence upon us, may perhaps be no great difficulty to diſcern. Is it not, that Chriſtianity hath been taken, if not with the Atheiſt for an Art or Trick, yet with the Scholaſtick for a Science, a matter of ſpeculation, and ſo, that he that knows moſt, that believes moſt, is the only ſanctified perſon? Is it not, that of the two ſorts of things that belong to another life, the viſion, which is peculiar to that ſtate, is by men deſired to be anticipated and acquired here, and the love and purity which alſo belong to it, are taken for impertinent things, that we are not concerned in? Is it not, that the factions and animoſities which are thus begotten in us againſt all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeal laid out upon this one head, of hating and condemning of all others, and ſo *the love of many being grown cold*, by a natural conſequence all kind of *iniquity is increaſed*? If this be not the bottom of the matter, if one (or more of theſe in conjunction) have not had the priviledge to engroſs all our ſin and ruine, yet ſure it hath been a mighty and a moſt peſtilent ingredient in it: and I ſhall venture to gueſs but at one more, ſome *wreſtings of Scripture to our own deſtructions*, either by undertaking without a guide to underſtand difficult Prophecies of *Daniel* and the *Revelation*, and accommodating them to the feeding of our own paſſions, making them to comply with our deſigns, whatſoever they are, (which,

next pretending to immediate Inſpirations and Enthuſiaſms, and ruling our ſelves not by the ſtanding Rule of *Scripture*, but by ſomewhat quite diſtant from that, whether we miſcal it *ſpirit* or *conſcience*, is the moſt infallibly pernicious) or elſe by miſtaking of ſome plainer places, and ſo ſwallowing and prepoſſeſſing our ſelves with ſome doctrines which directly incline to carnal or ſpiritual ſecurity, and then inſiſting more violently on them than on any other, making them marks of the moſt ſpiritual, ſanctified men, and ſo able to excuſe thoſe trifles of vicious life, that ſuch pious profeſſors may poſſibly be guilty of. What theſe doctrines are, I ſhall not in this place particularly define, but rather labour (by inſtilling thoſe diſtant principles which moſt naturally and directly and immediately tend to Chriſtian practice) to prevent or cure thoſe poiſons. This, and nothing but this, is entirely the deſign of this enſuing platform; which being again reviewed, hath received ſuch alterations and increaſes as ſeemed moſt conducible to the ends to which it was firſt deſigned, and having now attained the juſt growth, hath more reaſon to expect the benefit of the Readers Prayers, the bleſſing influence of Heaven upon him and it. The Lord remove all prejudices and reſiſtances, which may foreſtal or obſtruct the deſired fruits and effects of it.

H. HAMMOND.

THE CONTENTS OF THE Practical Catechiſm.

LIB. I.

OF *Divinity* Page 1
Of Practical Points ibid.
Sect. 1. *Of the firſt Covenant* 3
Of the ſecond Covenant 5
Sect. 2. *Of the names of Chriſt* 12
Of the name Jeſus ibid.
Of the name Chriſt, and his three Offices 16
Of Chriſts Kingly office ibid.
Of Chriſts Prieſtly office 21
Of Chriſts Prophetick office 30
Sect. 3. *Of Faith* 31
Of Hope 49
Of Charity 56
Of Repentance 61
Of Self-denial 77
Of taking up the Croſs 80
Sect. 4. *Of Juſtification* 84
Of Sanctification 85
Gods method in ſaving a ſinner 89

LIB. II.

Sect. 1. OF *Chriſts Sermon in the Mount* 90
Of the Beatitudes 91
Of Poverty of ſpirit ibid.
Of Mourning 93
Of Meekneſs 94
Of hungring and thirſting after Righteouſneſs 103
Of Mercifulneſs 105
Of Purity of heart 107
Of Peace-making 109
Of Perſecution for Righteouſneſs ſake 112
Of the order of theſe Beatitudes 114

Sect. 2.

Sect.2. *Of the exemplary lives of Christians* Page 116
Sect.3. *Christianity is not destructive of the Laws to which mankind had been formerly obliged* 117
Christ perfected the Law 118
Sect.4. *The style of the old Commandment* 124
Sect.5. *Of killing* 125
Of the power of the Sword ibid.
Of Self-murther 126
Of Duels 127
Of Anger, causless or immoderate, in the breast, 130,131
In the tongue 134
Of contumelious speaking 135
Of Reconciliation 137
Of the time of calling our selves to account for trespasses 138
Sect.6. *Of Adultery* 139
Of looking on a woman to lust 141
Of the eye and hand offending 143
Sect.7. *Of Divorce* 144
Sect.8. *Of Swearing* 153
Of Sacriledge 155
Sect.9. *Of revenge or retaliating evil* 158
Of Wars 162
Of going to Law 169
Sect.10. *Of loving enemies* 174
Sect.11. *Of the fifth Commandment* 183
Sect.12. *Of the duties of the First Table* 189
Of the First Commandment 192
Of the Second Commandment 193
Of the Fourth Commandment 194
Of Festivities 197
Of Christmas ibid.

LIB. III.

Sect.1. THree parts of divine Worship 207
Of Almsgiving 208
Of Vain-glory 220
Sect.2. *Of Prayer* 233
Of vain repetitions 241
Of the Lords Prayer 242
Sect.3. *Of Fasting* 253,259

Of

Of Sobriety Page 255
Of Feasting 258
Sect. 4. *Of the desire and love of wealth* 265
Sect. 5. *Of the Tenth Commandment* 272
Of worldly care 273

LIB. IV.

Sect. 1. OF *the Ninth Commandment* 290
Of judging others 291
Sect. 2. *Of the power of Prayer* 296
Of doing as we would be done to 297
Of the Eighth Commandment ibid.
Of just dealing in buying and selling 301
Of Usury 313
Of Strictness 317
Of Wariness and Prudence ibid.
Marks of false Teachers 318
Sect. 3. *Of profession of Christianity without action* 320

LIB. V.

Sect. 1. OF *the Creed* 321
Of Belief 322
Of believing in God 324
Sect. 2. *Of believing in Jesus Christ* 327
Of the practical doctrines from thence 329
Of Christs descent into Hell 331
Sect. 3. *Of the Holy Ghost* 340
Sect. 4. *Of the Holy Catholick Church* 345
Of the Communion of Saints 346
Of Remission of sins 348
Of the Resurrection of the Body 349
Of the Life everlasting, and endless punishment of sinners 351, 352
The true ground thereof in the choice given us by God ib.

LIB. VI.

Sect. 1. OF *the word Sacrament* 362
Of the Sacraments in general 363
Sect. 2. *Of Baptism* 365
Sect. 3. *Of the vow of Baptism* 375
Of Baptism of Infants 388
Sect. 4. *Of the Lords Supper* 393

Places

Gen. 15.6.	Page 34
22.16.	8
Deut. 24.13.	211
26.11.	214
1 Kings 21.25.	73
Pſal. 37.25.	215
63. 9.	333
110.1.	21
Prov. 11.24.	216
Iſai. 13.10.	18
53.10.	27
Zach. 5. 4.	154
Mal. 2. 16.	147
Matth. 1.17,	17
21,&c.	12
5,6,7,chap.	90,&c.
11.5.	92
16.28.	18
18.35.	86
19. 5.	146
24.12.	83
28,34.	17
26.63,64.	155
Mark 12.30.	57
Luke 1. 74.	8
6. 30.	313
35.	219
12.15.	306
19.13.	9
22.19.	399
John 16.8.	342
21.22.	18
Acts 2.38,40,41,	14
45,	347
46.	404
3. 26.	25
19.31.	384
20. 7.	404
Rom. 5. 4.	51
7. chapter.	72
Rom. 10.8.	Page 6
12.19,	160
14.	275
1 Cor. 2. 9.	58
6. 7.	172
7. 14.	388
20.	187
10.16.	410
11.24.	399
12.13.	409
15.25.	21,339
16. 2.	210
22.	84
2 Cor. 1. 19.	158
20.	5
13. 5.	45
Gal. 4. 10.	202
5. 6,	47
16,	74
17.	ibid.
6. 1.	250
1 Theſ. 5.23.	335
2 Theſ. 3.6.	277
1 Tim. 2.1.	234
2.8.	138
5.8,&c.	274,&c.
6.1,&c.	185
Heb. 2. 10,	23
16.	15
8.10,11.	6
11.1.	33
12.8.	81
Jam. 3. 18.	109
5. 12.	157
1 Pet. 3.15.	82
4. 16.	ibid.
1 Joh. 3. 3.	53
9.	69
4.17.	41,84

S. *James* and S. *Paul* reconciled about Juſtification, 36

A Practical CATECHISM.

LIB. I.

Scholar.

I Have by the grace of God, and your help and care, attained in some measure to the understanding of the Principles of Religion, proposed to those of my age by our Church-Catechism; and should in modesty content my self with those Rudiments, but that I find my self, as a Christian, not only invited, but obliged to grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ. Of Divinity.

Shall I therefore beseech you to continue my guide, and to direct me, first, what kind of questions it will be most useful for me to ask, and you to instruct me in, that I may not please my self, or trouble you with less profitable speculations?

Catechist. I will most readily serve you in this demand, and make no scruple to tell you, that that kind of *knowledge* is most useful, and proper to be superadded to your former grounds, which tendeth most immediately to the directing of your Practice; for you will easily remember, that it was the form of the young man's question, Mark 10. 17. *Good Master, what shall I do that I may inherit eternal life?* and our books tell us, that the *Oracle*, (that is, the *Devil* himself) was inforced to proclaim *Socrates* to be the wisest man in the world, because he applied his studies and knowledge to the *moral* part, the squaring and ordering of mens lives: Of Practical Points.

and *Gerson*, a very learned and pious man, hath defined * *Divinity*, of all others, to be an *affective*, not only *speculative*, knowledge; which you will best understand the meaning of, by a very ancient writers words, which are in English these, that * *the end of Christian Philosophy is to make men better, not more learned; to edifie, not to instruct.*

* Theologia est Scientia affectiva, non speculativa.

* ἡ τὸ τέλος βελτιῶσαι οὐ διδάξαι. Cl. Al. in pæd.

S. *I shall most willingly intrust my self to your Directions: and though the vanity of my heart, and the unruliness of my youthful affections may perhaps make me an improper Auditor of such Doctrines; yet I hope the Doctrines themselves, and the assistance of Gods grace, obtainable by our Prayers, may be a means to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kind of Doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian Practice.*

The principal sorts of them.

C. I conceive especially these five; first, the Doctrine of the *first* and *second Covenant*, together with the difference of them: secondly the *Names*, and (in one of them intimated) the *Offices of Christ*: thirdly, the *Nature* of the *Three Theological Graces*: *Faith*, *Hope* and *Charity*, together with *Self-denyal*, and *Repentance*, or *Regeneration*: fourthly, the difference and dependence betwixt *Justification* and *Sanctification*: and lastly, the thorough understanding of our Saviours *Sermon on the Mount*, set down in the *fifth*, *sixth* and *seventh* Chapters of Saint *Matthew*'s Gospel. And when those are done, I may perhaps give you a second view of some particulars which you have already learned, but not so distinctly in order to *Practice*: Such are the *Creed* it self, the *Sacraments*, and the *vow of Baptism* a most *Practical* point. But you will be frighted with the length of this task, and discouraged from setting out on so tedious a journey.

S. *I shall think it unreasonable for me to be tired with receiving the largest favours that you have the patience and the charity to bestow upon me: and to shew you that I have an appetite to the journey, I shall not give*

give you the leaſt excuſe of delay, but put you in mind where it was that you promiſed to ſet out, or begin your firſt ſtage, and beſeech you to go before me my guide and inſtructer, firſt, in the doctrine of the two Covenants: *To which purpoſe my Ignorance makes it neceſſary for me to requeſt your firſt help, to tell me what a* Covenant *is.*

C. A *Covenant* is a mutual compact, (as we now conſider it) betwixt God and man, conſiſting of *mercies* on *God's* part made over to man, and of *conditions* on mans part required by *God.*

S. *It will be neceſſary for me to demand, firſt, what you mean by the* firſt Covenant. Sect. I. Of the firſt Covenant.

C. I mean that which is ſuppoſed to be made with *Adam*, as ſoon as he was created, before his firſt ſin, and with all mankind in him.

S. *What then was the mercy on Gods part made over to him in that Covenant?*

C. It conſiſted of two parts, one ſort of things ſuppoſed before the Covenant, and abſolutely given to him by *God* in his *Creation*: another *promiſed*, and not given but upon *condition.* The mercies given in it.

S. *What is that which is abſolutely given?*

C. 1. A *Law* written in his *heart*, teaching him the whole duty of man. 2. A *poſitive law*, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God 3. A *perfect ſtrength* and ability beſtowed on him to perform all that was required of him, and by that a poſſibility to have lived for ever without ever ſinning. Abſolutely.

S. *What is that which was promiſed on condition?*

C. 1 *Continuance* of that *Light* and that *ſtrength*, the one to direct, the other to aſſiſt him in a perſevering performance of that perfect obedience. 2 A crown of ſuch performance, aſſumption to eternal felicity. On condition.

S. *What was the condition upon which the former of theſe was promiſed?*

C. Walking in that *light*, making uſe of that *ſtrength*; and therefore upon defailance in thoſe two,

(on commiſſion of the firſt ſin) that *light* was dimmed, and that *ſtrength* (like *Sampſon's* when his locks were loſt) extremely weakned.

S. *What was the condition upon which the Eternal felicity was promiſed?*

C. Exact, unſinning, perfect obedience, proportioned to the meaſure of that ſtrength; and conſequently upon the commiſſion of the firſt ſin, this *crown* was forfeited, *Adam* caſt out of Paradiſe, and condemned to death, and ſo deprived both of *Eternity* and *felicity*: and from that hour to this there hath been no man living (*Chriſt* only excepted, who was God as well as man) juſtifiable by that *firſt Covenant, all* having *ſinned, and ſo coming ſhort of the Glory of God* promiſed in that *Covenant.*

S. *You have now given me a view of the firſt Covenant, and I ſhall not give my curioſity leave to importune you with more queſtions about it. Only, if you pleaſe, tell me, what condition* Adam, *and conſequently mankind, were concluded under, upon the defailance or breach of the condition required in that firſt Covenant; for I perceive* Adam *ſinned, and ſo brake that condition.*

The ſtate of man after the breach of the firſt Covenant.

C. I have intimated that to you already, and yet ſhall farther enlarge on it. Upon the fall of *Adam*, he and all mankind forfeited that *perfect light* and *perfect ſtrength*, and became very defective and weak both in *knowledge* and *ability* of performing their duty to their Creator, and conſequently were made utterly uncapable of ever receiving benefit by that *firſt Covenant.* It being juſt with God to withdraw that high degree of ſtrength and grace, when he ſaw ſo ill uſe made of it.

S. *But why ſhould God inflict that puniſhment upon all mankind, for (or upon occaſion of) the ſin of that one man? Though he uſed his talent ſo very ill, others of his poſterity might have uſed it better, and why ſhould they all be ſo prejudged upon one mans miſcarriage?*

Gods Wiſdom therein.

C. Many reaſons may be rendred for this act of God's, and if they could not, yet ought not his *wiſdom*

to

to be arraigned at our *tribunal*, or judged by us. Now this is an act of his *wisdom*, more than of distributive *justice*, it *being free for him to do what he will with his own*, and such is his *Grace* and his *Crown*. But the most full satisfactory reason may be this, because *God* intending to take the forfeiture of that *first Covenant*, intended withal to make a *second Covenant*, which should tend as much (or more) to the main end, the eternal felicity of mankind, as (or than) the first could have done. And that you will acknowledge, when you hear what this *second Covenant* is.

Of the second Covenant.

S. *I beseech you then, what is the second Covenant? and first, with whom was it made?*

C. It was made with the same *Adam* now after his fall, in these words, *The Seed of the woman shall break the Serpents head*, Gen. 3. 15. and afterwards repeated more plainly to *Abraham*, Gen. 22. 17, 18.

S. *But who is that Seed of the woman?*

C. It is our Saviour *Jesus Christ*, which sprang from the progeny of that woman.

The promise thereof.

S. *What then is the first thing promised in that second Covenant?*

C. The giving of *Christ*, to take our nature upon him, and so to become a kind of second *Adam*, in that nature of ours to perform *perfect*, *unsinning* obedience, and so to be just, according to the condition of the *first Covenant*, and yet being faultless to undergo a shameful death voluntarily upon the *Cross*, to satisfie for the sin of *Adam*, and for all the sins of *all mankind*, *to taste death for every man*, *Heb.* 2. 9. to die for all those which were *dead in Adam*, 2 *Cor.* 5. 15. And his being the first thing, all other parts of this *Covenant* are consequent and dependent on this, and so the second *Covenant* was made in *Christ*, sealed in his blood, (as it was the custom of the *Eastern Nations* to seal all *Covenants* with *blood*) and so confirmed by him, which is the meaning of those words, 2 *Cor.* 1. 20. *All the promises of God in him are Yea, and in him Amen*, that is, are *verified* (which is the importance of *Yea*) and *confirmed* (which is meant by *Amen*)

Amen) into an immutability, in, or by Christ.

S. *Well then: what are the promises or mercies made over unto us in* Christ, *and since his coming into the world, by this second Covenant?*

The first mercy. Gracious precepts.

C. *First*, (that which is peculiar to *Christ*, since his *coming* into the world) the giving us such *precepts* as by their own *inward* goodness are able to *approve* themselves to our reasonable nature, and so to the *meanest* as well as *learnedest* men, (whereas the more *Mosaical* observances were of another nature, such as whose goodness depends wholly on *Gods Commanding* them) and again, not *outward carnal* observances, (as the *Mosaical* were) but *spiritual*, to the purifying of affections; *viz. that Law of faith*, according to which we Christians ought to live. And this is set down as a part of that Covenant, *Heb.* 8. 10, 11. (taken out of *Jer.* 31. 31.) where the duty of the *new Covenant*, which under the times o *Christ* should be revealed, is set down (first, *privatively*) not like that of *Mosaical Observances*, external and carnal, *v.* 9. but (*positively*) laws *given into their minds and hearts*, *v.* 10 i. e. agreeable to the rational soul, and [*I will be their God, and they shall be my people*] i.e. *sincere*, honest *obedience*; not such as was fit to be imposed on *hard-hearted Jews*, to encumber and trash them, but such as becomes an *ingenuous* people: and then it follows, *v.* 11. *They shall not teach, &c.* i. e. there shall be no need of such laborious instruction out of the law, what to do in point of *abstinences, sacrifices, uncleannesses, purgations*, &c. as among the *Jews*; and lastly, *I will be merciful to their unrighteousness*, &c. free pardon to all true penitents, and sincere servants of *God*, merely by *Gods* free *grace* and mercy in *Christ*, without those *expiations* under the law. So again, (where this *new Covenant* is set down) *Rom.* 10. 8. out of *Deut* 30. 11, &c. *The commandment which I command thee this day, is not hidden from thee*, (the *Hebrew* word there is by the *Translators* best exprest, * *it is not too heavy for thee*) and in other places, * *it is not impossible for thee*; and that farther exprest in *Deut.* *v.* 12, 13. *it is not in heaven, nor*

* οὐκ ἔστιν ὑπέρογκος.
* οὐκ ἀδυνατεῖ.

nor beyond sea, &c. i. e. it will cost no great pains to bring you to the *knowing* of it, nor, if you please, to the *practising*, it being very agreeable and consentaneous to every ones nature, the very soul within us being able to tell us, that what *Christ commands*, is better even for us, as *men*, than any thing else; and therefore it follows, *v.* 14. *it is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it*, i. e. it is very *easie* for thee to *learn* and *understand*, and *practise* also. And what this is, is punctually set down in that tenth to the *Romans*, *v.* 9. *confessing of Christ, and cordial belief of his Resurrection*: the first containing under it a *sticking* fast to Christ when the *Christian* Doctrine or Profession is *persecuted*, and the second, a *rising* from sin as he *rose*, a new *Christian* life, in the practice of those rules of life which he hath left us. To this purpose again is that of Saint *John*, that *Christs commandments are not grievous*, not *heavy*, or unsupportable; and of Christ himself, that his *yoke is easie*, (the * Greek signifies more,) *a good, a gracious yoke*, and *his burthen a light burthen*. The second *mercy* made over to us by the second *Covenant*, is (that even now intimated) the *promise* of *pardon* or *mercy to our unrighteousness, and our sins, and our iniquities*, *Heb.* 8. *v.* 12. to wit, to the frailties which those that serve God sincerely do yet fall into, and whatever *enormities* they have formerly been guilty, but now repented of. The *third* is, the *giving* of *grace* or *strength*, although not perfect, or such as may enable us to live without ever sinning, yet such as is sufficient to perform what is necessary now under this second Covenant, or so as *God* in *Christ* will *accept*, according to that of Saint *Paul*, that *he can do all things through Christ that strengthens him*; able to do nothing of himself, in order to the attaining of bliss, (*We are not sufficient of our selves*, saith he in another place, *to do any thing*) but yet through *Christ that strengthens me, I can do all things* that are now required of me, (*Our sufficiency is of God.*)

* χρηστὸς.

The second Mercy, Pardon of sins.

The third Mercy, giving of strength.

S. *I beseech you, where is this part of the Promises of the second Covenant set down in Scripture?*

C. 'Tis intimated in these and many other places,

but is distinctly set down in the song of *Zachary*, Luke 1. 74. *Luke* 1. 74. he there speaks of the *oath which God sware to our father Abraham*, v. 72. which he styles God's *holy Covenant*, v. 71. and he specifies two parts of it: 1. *Deliverance* or safety from the power of our *enemies*, *Sin* and *Satan*, in these words, *that we being delivered* * ἀφόβως, ἀκαταισχύντως. * *without fear*, (for so the pointing of the *Greek* words in the most ancient copies teach us to read) that is, without danger, safe and secure, *out of the hand of our enemies*: 2. *Giving* of *power* or *strength* to us, to enable us *to serve him*, so as he will accept of, and to persevere in that service, in the rest of the words [that *he would grant* * δόντα. (or as * the word is rendred, Rev. 11. 3. *give power*) *unto us that we might serve him* (or, *to serve him*) *in holiness and righteousness before him all the dayes of our life.*]

S. *This place is, I acknowledge, a clear one to the purpose, and I have nothing to object against it; only pardon my curiosity, if having been told by you, that this second* The oath unto Abraham. *Covenant was repeated to* Abraham, Gen. 22. 16. *and finding it here called the oath sworn to* Abraham, *and yet by reading of that oath in* Gen. *not finding any such form of words there expresst, I beseech you to satisfie this scruple of mine, and reconcile those two places, which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the sound of the words doth not so readily consent to it. The granting me this favour may, I hope, make the whole matter more perspicuous.*

Interpreted C. I am of your opinion, and therefore shall readily do it, and it will cost me no more pains than this, 1 To tell you that there is one part of the *oath* mentioned in *Gen.* which belonged peculiarly to the temporal prosperity of the people of the *Jews*, which were to spring from that *Abraham* [*I will multiply thy seed, &c.*] and indeed that whole verse 17. may literally and primarily be referred to that; but then besides that, (which *Zachary* respecteth not) there are three things more promised, *spiritual blessing*, *spiritual victory*, and the *incarnation of Christ*: the last of these *Zachary* mentions not in the words of the oath, because it is

suppo-

ſuppoſed in his whole ſong, (occaſioned only by it, and uttered on purpoſe to celebrate the incarnation of *Chriſt*;) but the other two parts are ſpecified and interpreted by him; the victory over (or *poſſeſſing the gates of*) *the enemies* there, is here called *deliverance* (*without fear or danger*) *from the hands of our enemies*; and the *bleſſing* there, is explained here to be *giving* us power *to ſerve him in holineſs and righteouſneſs before him all our daies*, that is, giving us the grace of God for the amending of our lives, according to that of the Apoſtle, *Gal.* 3. 14. where the *receiving the promiſe of the Spirit* is called the *bleſſing of* Abraham, the power of *Chriſt* (aſſiſting and enabling us to perſevere) being really the moſt ineſtimable *bleſſing* that this life is capable of: to which purpoſe Saint *Peter*, *Acts* 3. 26. ſpeaking of Chriſt *ſent* by *God to bleſs us*, expreſſeth the thing wherein that *bleſſing* conſiſts, to be, *in turning away every one from his iniquities*. The bleſſing of Abraham.

S. *I have troubled you too far by this extravagance, I ſhall make no delay to recal my ſelf into the rode again, and having been taught by you theſe ſeveral particulars of Gods promiſe in the ſecond Covenant, I ſhall deſire you to proceed to tell me what is the* condition required of us *in this Covenant*; *unleſs perhaps here be ſome farther particulars promiſed on Gods part, which you have not yet mentioned.*

C. The truth is, there be two more promiſes of God (though implyed in the third degree before mentioned, yet fit now to be more explicitly inſiſted on) the *firſt*, of giving *more grace*, the *ſecond*, of *crowning* with *glory*; but both theſe are conditional promiſes. The *firſt*, upon condition that we make uſe of thoſe former talents, thoſe weaker degrees of grace given us, which is the intimation of the Parable of the noble man, *Luke* 19. 13. the ſumme of which is, that *unto every one that hath* (that is, hath made good uſe of the talent of grace intruſted to him, as *Heb.* 12. 28. *to have grace* ſignifies to make uſe of it to the end to which it is deſigned) *ſhall be given, and from him that hath not*, (i. e. hath not made that uſe he ought) *even that* The fourth promiſe, giving more grace.

be

he hath shall be taken from him. The *second*, upon condition that he be (at the day of death or judgment) such a man as Christ now under the second *Covenant* requires him to be.

The fifth promise, crowning with glory.

S. *What then is the condition of the second Covenant, without which there is yet no salvation to be had?*

C. I shall answer you *first* negatively, *then* positively. *Negatively*, it is not, 1 *perfect, exact, unsinning obedience*, the never offending at all in any kind of sin; (this is the condition of the *first Covenant*) nor 2 is it never to *have* committed any *deliberate* sin in the former life; nor 3 never to have *gone* on or continued in any habitual or customary sin for the time past: but it is *positively, the new creature*, or renewed, sincere, honest, faithful obedience to the *whole Gospel*, giving up the *whole heart* unto Christ, the performing of that which God enables us to perform, and *bewailing* our infirmities, and frailties, and sins, both of the past and present life, and *beseeching* God's pardon in Christ for all such; and sincerely labouring to mortifie every sin, and perform uniform obedience to God, and from every fall rising again by repentance and reformation. In a word, the *condition* required of us, is a *constellation* or conjuncture of all those *Gospel-graces, Faith, Hope, Charity, Self-denial, Repentance*, and the rest, every one of them truly and sincerely rooted in the Christian heart, though mixed with much weakness and imperfection, and perhaps with many sins, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected.

The condition of the second Covenant. Negatively.

Positively.

S. *What part of the promises is it of which this condition is required to make us capable?*

C. *Pardon* of sins, and *Salvation*: by which you see that no man shall be *pardoned* or *saved*, but he that observes this *condition*.

S. *What condition is then required, to make us capable of that other part of the conditional promise, to wit, of* more grace, *or* continuance *of that we have already?*

C. A careful industrious *husbanding* of it, and daily *prayer* for daily *increase*, and attending diligently to the *means* of grace.

S. *Me-*

S. *Methinks I underſtand ſomewhat of the nature and difference of theſe two* Covenants, *and ſhall not need to ask you which of them it is in which we* Chriſtians *are now concerned, for I take it for granted that it is the ſecond. Only be pleaſed to tell me which of theſe two it was by which the* Jews *were to expect ſalvation?*

C. Both *Jew* and *Gentile*, that is, every man that ever was or ſhall be ſaved from the beginning of the world, was, and is, and ſhall be ſaved by this *ſecond Covenant*.

S. *How then were the* Jews *obliged to the obſervation of the Law? is not the Law the* firſt Covenant?

C. The *Judaical* law was not the *firſt Covenant*, (in the notion wherein now we take it) but the *law of unſinning perfect obedience* made with *Adam* in innocency. The truth is, the *Judaical* law did repreſent unto us the *firſt Covenant*, and that eſpecially, and therefore is ſo called, *Heb.* 8. but ſo it did the ſecond alſo: the firſt, by requiring *perfect obedience*, and pronouncing a curſe on him that *continued not in all* thoſe many burthenſome ordinances which the law gave no power to any to perform; the ſecond, in the *ſacrifices*, and many other *rites*, which ſerved as Emblems to ſhew us *Chriſt*, and in him the *ſecond Covenant*. The Jewes concernment in the ſecond Covenant.

S. *I ſhall not interpoſe any more difficulties, which my ignorance might ſuggeſt, but only put you in mind, that you told me that this Doctrine had a moſt preſent influence on our lives: be pleaſed to ſhew me how.*

C. It hath ſo many wayes; I will mention a few. Firſt, by preſcribing the *condition*, it ſets us a work to the performance of it, and that is living well. Secondly, by ſhewing us how poſſible or feaſible that *condition* is by the grace and help of *Chriſt*, it firſt obliges us to a *diligent performance* of that duty of *Prayer* for that *Grace*, and then ſtirs us up to *endeavour* and *induſtry* in doing what we are enabled to do, that we *receive not the grace of God in vain*. Thirdly, by ſhewing us the neceſſity, *indiſpenſable neceſſity* of *ſincere obedience*, it ſhuts the door againſt all temptations to *carnal ſecurity*, *ſloth*, *preſumption*, *hypocriſie*, *partial obedience*, or *habitual going* on in ſin. And fourthly, by ſhewing the true grounds The influence of this doctrine on mens lives.

grounds of *hope*, it fortifies us againſt *deſperation*. And laſtly, if we need any encouragements in our *Chriſtian* walk, his *promiſe* to *enable* firſt, and then to *accept*, will moſt abundantly contribute to that purpoſe.

S. *I acknowledge the uſefulneſs of your Directions, and I beſeech God to aſſiſt me in bringing forth the fruit which it is juſt for you to expect, and for God to require from them: and I promiſe you by his help to be mindful of your admonitions.*

Sect. II. Of the names of Chriſt.

I ſhall deſire you to proceed to the ſecond kind of Doctrine, which at firſt you mentioned, the names, *and in one of them the* offices *of* Chriſt. *I beſeech you what names do you mean?*

C. Thoſe two eminent and vulgarly known, ſo often repeated, but ſo little weighed, *Jeſus* and *Chriſt*.

S. *I pray you what is the importance of the word* Jeſus?

C. It is an *Hebrew* word which ſignifies *Saviour* or *Salvation*. I ſhall not need to prove it, when an Angel hath aſſerted it, *Matth.* 1. 21. *Thou ſhalt call his name* Jeſus: *for he ſhall ſave his people from their ſins.*

Of the name JESUS. Matt. 1. 21.

S. *The place you cite I have conſidered, and find ſome difficulty in it, by giving myſelf liberty to read on to the two next verſes, the words of which are theſe:* All this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying, Behold, a Virgin ſhall conceive and bear a *Son*, and they ſhall call his name *Emmanuel*. *How could his name be called* Jeſus *and* Emmanuel *too? or how could the calling his Name* Jeſus, *be the fulfilling of that prophecy that foretold that they ſhould* call his name *Emmanuel?*

C. You are to know that in the *Hebrew* tongue, *word* and *thing*, and ſo alſo *calling* and *being*, *name* and *perſon*, are all one; *No word ſhall be impoſſible with God*, is, *nothing ſhall be impoſſible*: and, *my houſe ſhall be called a houſe of Prayer*, is, my houſe *ſhall be* the houſe of Prayer, *to all people*, that is, to the *Gentiles* as well as *Jews*; and ſo many *names*, that is, ſo many *men*: and according to that idiom, (retained both in the *Prophets* of the *Old*, and *Evangeliſts* of the *New Teſtament*) this

Emmanuel.

phraſe [*They ſhall call his name Emmanuel*] is in ſignification

fication no more than this, *He ſhall be God with us*, or *God incarnate* in our fleſh; which incarnation of his, being on purpoſe *to ſave his people from their ſins*, that prophecy which foretold it was pertectly fulfilled in his birth and circumciſion, at which time he was called *Jeſus*. Which name was but a ſignification of his deſign in his coming into the world, according to another place; *This day there is born in the city of David a Saviour, which is Chriſt the Lord.*

S. *By the anſwering of my impertinent ſcruple, I have gained thus much knowledge*, viz. *that the whole end of* Chriſts *birth, of all he did and ſuffered for us, was that he might ſave us. I pray you then, what is meant by* ſaving?

Saving from ſin.

C. To ſave is to *redeem* from *ſin*, as you will acknowledge, if you obſerve but theſe two plain places; firſt, that which even now I cited, *Matth.* 1. 21. [*He ſhall ſave his people from their ſins,*] (which is the only reaſon there rendred, why he is called a *Saviour*) then *Tit.* 2. 14. *Chriſt gave himſelf* to be crucified for us, that he *might redeem us from all iniquity.*

S. *Wherein doth this ſaving or redeeming from ſin conſiſt?*

In three things.

C. In three things: Firſt, in obtaining *pardon* for ſin, or reconciling us to God, and (conſequently to that) in delivering us from the eternal torments which from *God* as *Judge*, and from *Satan* as *accuſer* firſt, and then as *executioner*, are in ſtrict juſtice, or by the firſt *Covenant*, due to ſin. Secondly, in calling men to repentance, thereby weakening the *reigning* power of *ſin*, and the *tempting* power of *Satan*, by mortifying the old man, (that is, the ſinful *deſires* of the *natural* and ſinful *habits* of the *carnal* man) and by implanting a new *principle* of holineſs in the heart. And thirdly, in *perfecting* and accompliſhing all theſe ſo happy beginnings, at the end of this life in heaven.

S. *How can it be ſaid that* Chriſt *came thus to ſave, to do all this, when ſo many, ſo long after his coming, are ſo far from being thus ſaved in all or any of theſe three ſences?*

C. That

How then it comes that all are not saved.

C. That he came to *save* is certainly true, whatsoever objections you can have against it: and that by *saving* these three things are meant, if you please, I shall manifest from other *Scriptures*. The *first* sence is contained in the word, (as it is used, *Luke* 1. 71.) * *salvation*, or *that we should be saved from our enemies*, which must needs be our spiritual enemies, *sin* and *Satan*: and if you doubt whether *sin* be there meant, or the *pardon of sin* by that *saving*, the next verse will clear the difficulty, where it follows, * to *perform the mercy*, or *mercifully* to deal with *our fathers*, and *to remember his holy Covenant*, of which *Covenant* you know this is one special part, *Heb.* 8. 12. * *I will be merciful to their sins*, (which explains the *merciful dealing* there) and *their iniquities will I remember no more*. And then for the second sence, that *saving* signifies *calling to Repentance*, may appear not only by comparing those two places, [*I came to call sinners to Repentance*,] and [*Christ Jesus came into the world to save sinners*] but also by a notable place, *Acts* 2. very useful for the explaining of that word, *v.* 38. 'tis reported that Saint *Peter* said unto them, *Repent*, &c. and *v.* 40. * *in more other words he testified unto them, or preached* unto them, saying, * *Be ye saved*, or *escape ye, from this perverse generation*: whence it is clear, that *being saved*, &c. is but *more other words* to signifie *repentance*, and therefore surely that word, *v.* 47. which we render * *such as should be saved*, but is literally [*the saved*] signifies peculiarly those who *received that exhortation*, *v.* 41. that is, those that *repented* of their sins; and accordingly it is rendred by the *Syriack* [*The Lord added daily such as became safe in the Church*] i. e. which recovered themselves from that danger in which they were involved in that *wicked generation*, and betook themselves to the *Church*, as to a *Sanctuary*. But this by the way. As for the last acception of the phrase, it is so ordinary for *salvation* to signifie the *holy pure life in heaven*, that I shall not need give you any proof of it. Having therefore cleared the truth, this were sufficient, although I wanted

* σωτηρία.

* ποιῆσαι ἔλεος μετὰ, &c.

* ἔλεως ἔσομαι.

Acts 2. 40.

* ἑτέροις πλείοσι.

* σώθητε.

* σωζόμενοι.

ted skill to answer your objection: but yet that may easily be done too, by saying that *Christ* hath really performed his part toward every one of these, and that whosoever hath not the effect and fruit of it, it is through his own wilful neglect, and even despising of so great salvation. *Light came into the world, and men loved darkness more than light*; and having made a *Covenant with death* and damnation, are most *worthy to have their portion therein.*

S. *What then is the short or summe of* Christs *being* Jesus? How Christ is a Saviour.

C. 'Tis this, that he came into the world to fetch back sinners to heaven, * that whosoever of mankind should truly repent and fly to him, shall through him obtain *pardon of sin and salvation*; a mercy vouchsafed to *men*, but denied to *Angels*, who being once fallen, are left in that wretched estate, and no course taken, and consequently no *possibility* left for their *recovery*: which most comfortable truth is clearly set down by the *Apostle, Heb.* 2. 16. though in our *English* reading of it it be somewhat obscured. The words rightly rendred run thus: * *He doth not take hold of Angels, but of the seed of Abraham he taketh hold.* Where the word which I render *taking hold of*, signifies to *catch* any one who is either running away, or falling on the ground, or into a pit, *to fetch back* or *recover again.* This Christ did for men in being born, and suffering in our flesh, but for *Angels* he did it not.

* Χριστοῦ αἷμα παντὶ κόσμῳ μετανοίας χάριν ὑπέμνεγκεν, Clem. Rom. Ep. ad Cor. p. 10.

Heb. 2. 16.

* Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

S. *What special influence will this whole Doctrine have upon our lives?*

C. I will shew you. 1. It is proper to *stir up* our most affectionate *love* and *gratitude to this Saviour*, who hath descended so low, even to the *death* of the *cross*, to satisfie for our sins, to obtain *pardon* for us: this *love of Christ constraineth us*, saith the *Apostle*. 2. It is proper to beget in us a just *hatred of sin*, which brought *God* out of heaven to make expiation for it. 3. It is a most proper enforcement of *repentance* and *amendment* of life, to remember, 1. That without *that* we are likely to be little benefited by this *Saviour*; *except we repent*, *Salva-*

The influence of this on mens lives.

Salvation it ſelf ſhall not keep us from *periſhing*: 2. That *that* was an end of *Chriſts* death, *to redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works*, and not only to *ſatisfie* for us. 4. It is proper to teach us *fear of offending*, and keep us from ſecurity, when 1 we find what an *exemplary puniſhment* God ſaw fit, if not neceſſary, to inflict on ſin in the perſon of his Son: and 2 remember how much more guilty we now ſhall prove, if we will ſtill damn our ſelves in deſpight of all theſe precious means of ſaving us.

Of the name Chriſt, and his three Offices.

S. *I beſeech God to open my heart to theſe Conſiderations, and then I ſhall further importune you to proceed, and tell me the ſignification of the word* Chriſt, *wherein you told me the* Offices *of* Chriſt *were intimated: but I beſeech you firſt, what do you mean by* Offices?

What Office ſignifies.

C. I mean by that word, places of *charge* and *dignity*, to which God thought fit to deſign Chriſt, that he might the better accompliſh the end for which he ſent him; the *truſt* or *charge* ſuppoſing ſomewhat to be done by him, and the *dignity* implying ſomewhat to be returned by us, as you will ſee in the particulars.

S. *What then is meant by the word* Chriſt?

C. Anointed, and that intimates the three *Offices* to which men were at any time inaugurated by God, ſuch inauguration being fitly expreſt (becauſe ordinarily ſolemnized among men) by the ceremony of *anointing*.

S. *What are thoſe three Offices?*

C. Of *King*, and of *Prieſt*, and of *Prophet*.

Of Chriſt's Kingly Office.

S. *What belonged to* Chriſt *to do as* King?

C. To ſet up his *throne* in our *hearts*, or to *reign* in the *ſouls* of men, and to give evidence of his power through the whole world.

S. *What was required of him to that purpoſe?*

Over his enemies, Temporal & Spiritual.

C. 1. To weaken and ſhorten the power of *Satan*, which Chriſt really did at his ſuffering, *Heb.* 2. 14. by *death* deſtroying the *Devil*, *caſting Lucifer from Heaven*, that is, from the more unlimited power which he had before: and 2. to give *ſtrength* and grace to overcome all rebellious luſts, and habits of ſin, to bring them down

in

in obedience to his *Kingdom*, and this he hath done alſo by ſending his Spirit; (in reference to which are thoſe words cited out of the *Pſalmiſt*, *He hath led captivity captive, and given gifts unto men,*) and in a word, *to reign till he had brought all his enemies under his feet*, 1 Cor. 15. 25.

S. *What and how many be thoſe enemies?*

C. He hath many enemies, ſome *temporal*, but moſt *ſpiritual*.

S. *What mean you by his temporal enemies?*

C. I mean firſt the *Jewiſh* Nation, that rejected and crucified him, which within the compaſs of one generation were, according to his prediction, deſtroyed by the *Romanes*, and preyed upon by thoſe *Eagles*, *Matth.* 24. 28. by which alluſively are noted the *Romane* Armies (whoſe *Enſigne* was the * *Eagle*) which found them out (as ſuch * *Vultures* do the carkaſs, *Job* 39. 30.) whereſoever they diſperſed themſelves. For that that prophecie of Chriſts, *Mat.* 24. belongs to this matter, primarily or ſtrictly, (not to the day of judgment) to the deſtruction of thoſe preſent *crucifiers*, and the *Jewiſh* ſtate, and not to the deſtruction of *all enemies* at his great appearing yet to come, is apparent by the 34 verſe, *This generation ſhall not paſs till all theſe things be fulfilled*: where the word * *generation* ſignifies ſuch a ſpace, that they that were then alive, might and ſhould live to ſee it, in that ſence as the word is uſed, *Mat.* 1. where the time or ſpace of fourteen mens lives in a line ſucceeding one another, is called fourteen *generations*; not that [*generation*] ſignifies the whole ſpace of a mans life, (for that is oft ſixty, eighty, or an hundred years) but rather * the third part of that: For of any mans age, part he lives in his fathe s life time, and part after his ſons birth; and thereupon it is wont to be ſaid, that three generations make one *ſæcle* or hundred years, as you ſhall find it did in the *Genealogies*, *Mat.* 1.

Temporal, 1 the Jews.

* Καὶ γὰρ αἱ τοῦ θεοῦ λεγόμεναι δορκάδες πετόμεναι. Sibyl. Or. l. 8. p. 3. ſpeaking of the Romane power.

* Homer cals the Eagle ὠκυπτερον ἰηπτῆρα. Il. ν. a ſagacious hunter.

* Γενεὰ Homero, Tullio ætas, trigintà annorum ſpatium. vid. Rhodig. l. 19 c. 22. & Homer of Neſt. Il. α. Τοῦ δ' ἦν ἐκ γενεῆς & Herodot. l. 2. p. 114. Καὶ τοι τριακοσίοις ἔτεσι καὶ δυσὶ μούνοισι ἐλάσσοσι ἔστι, & Clem. Alex. Strom. l. 2. p. 334. εἰς τριάκοντα τὸν τρόπον ἐν τοῖς ἑξῆς ἐπιμεμαρτύρηται. Vid. Heſych. with whom the word is taken to ſignifie either the life of a man, or 30 years, or 25, or 20. as it is alſo for 7 years by the Phyſitians, and for 10. clearly in Jer. Epiſt. v. 2.

and ordinarily it doth. So that the plain meaning of that ſpeech of Chriſt [*this generation ſhall not paſs, &c.*] is this, that all this ſhould come to paſs in their *age*, or within the life of ſome that were then men, as * *Matt.* 16. 28. *There be ſome ſtanding here which ſhall not taſte of death till they ſee the Son of man coming in his Kingdom.* Which though ſome by the next chapter following are perſwaded to interpret of the *transfiguration*, (as if that were *Chriſts coming in his Kingdom*) may yet more properly be interpreted of this matter, ſo immediately conſequent to his being killed by the *Jews*, and *riſing again* ver. 21. (which was the ground of this ſpeech of his) *viz.* Chriſts illuſtrious *coming* to deſtroy thoſe *Jews*: to which alſo that other place belongs, (which will clear both theſe) * *John* 21. 22. *If I will that John tarry till I come what is that to thee?* which (ſaith S. *John*) was not to be interpreted, *that he ſhould never die*, verſe 23. but only that he ſhould *tarry* till this coming of Chriſt; which of all the Diſciples peculiarly, (and I think only) *John* lived to ſee, and (as I think I have reaſon to believe) immediately before it, ſaw many viſions concerning it, which are ſet down in his *Revelation*. This *deſtroying* or ſubduing his enemies and crucifiers (ſo terrible, that when it is foretold, *Matth.* 24. it is generally miſtaken for the day of final judgment) is many times in the *New Teſtament* ſtyled the *Kingdom of God*, and *the coming of Chriſt*, the *end of all things*, and the *end of the world*, becauſe Chriſt's powerful preſence was ſo very diſcernible in deſtroying of that Nation, and in that effect of his *Kingdom*, in *bringing* his *enemies under his feet*; and is without doubt the thing deſigned in that whole 24th Chapter of Saint *Matthew*, and every part of it, and particularly in thoſe verſes, 29, 30, 31. (which are moſt thought to belong to another matter.) For the *darkning* of the *Sun and Moon, and falling of the Stars from Heaven*, are not *literally* to be underſtood, (or if they were, would perhaps as little belong to the day of the *laſt judgment*) but in the ſame ſence that the *Prophets* uſe them, *Iſa.* 13. 10. and 34. 4. *Ezek.* 32. 7. *Joel* 2. 31. perhaps to ſignifie no more,

* Mat. 16. 28

* Joh. 21. 22.

more, but only a great *slaughter*, or *effusion* of *bloud*; that (say the Naturalists) sending forth abundance of hot *exhalations*, which first fill the air with black clouds, taking away the *light of heaven*, the sight of *the stars*, &c. and at last turn into meteors in the shape of *falling stars*, as *Isa.* 34. 4. and *Rev.* 6. 13. On which ground it is, that those phrases of *the Sun being turned into darkness, and the Moon not giving her light, and the falling of the stars from heaven*, are used in Prophetical (which seldom are clear) speeches for great slaughters and destructions, and nothing else. But there is another more commodious way of *interpreting* that *whole verse*, by the *Sun* and *Moon* and *Stars* understanding the *Temple* and *city of Jerusalem*, and the *rest* of the *cities* of *Judæa*, and by the *darkning* and *falling* of them, the great *tribulations* and *destructions* that should befal all these; both which are very agreeable to the style wherein *Prophecies* are written. Which being supposed to be the interpretation of the 29th verse, that of the *sign of the Son of man*, and his *coming* v. 30. and *the sound of the trumpet gathering of the elect*, v. 31. will without much difficulty belong to it also, and signifie the remarkableness of this punishment on the *Jews*, as an act of *signal* revenge from the *crucified* Christ, and the saving or delivering of a *remnant* (according to all the Prophecies) *i. e.* of some *few Jews*, out of this general incredulity and slaughter.

S. *Were there any other sort of Temporal enemies to be destroyed by him?*

C. Yes, those other who joyned with the *Jewes* in crucifying of him; I mean, the *Romans themselves*, or *heathen Rome*: On which that another *cup* of *Gods wrath* was to be poured out, is, I conceive, the importance of another great part of the *Revelation*, which was remarkably fulfilled by *Alaricus* and others in sacking it and destroying the *Heathen*, but sparing the *Christian* part of it: In which also was remarkably founded the conversion of that City and *Empire* from *Heathenism* to *Christianity*, and so the subjecting it to Christs Kingdom. 2 The Romans.

S. *You have ſatisfied both my reaſon and my curioſity in this particular, and I ſhall not importune you farther; I pray then, beſides theſe rebellious crucifying Jewes and Romans, what other enemies did you mean?*

Spiritual Enemies. Sin. Satan.

C. Firſt, *Sin*, the great enemy of ſouls, which he labours to deſtroy in this life by the power of his grace, and will totally deſtroy at the day of Judgment. Secondly, *Satan*, (which I told you of) who therefore, when Chriſt comes to diſpoſſeſs him of his hold in the poor man, demands, *Art thou come to deſtroy us? Mark* 1. 24. and at another time, *Art thou come to torment us before our time?* acknowledging that Chriſt was to *deſtroy* him, (he underſtood ſo much in the ſacred predictions) but withal hoping it was not yet the time for that execution, and in the mean while counting it a kind of deſtruction and torment to him to be caſt out or deprived of any of the power which he had over the bodies or ſouls of men.

S. *Are there no other enemies that this* King *muſt deſtroy?*

Wicked men.

C. Yes two more: Firſt, all *wicked* and ungodly men, that after all his methods of recalling them to amendment, do ſtill perſevere in *impenitent rebellions*, to whom eternal perdition belongs by the ſentence of this *King*. *Thoſe that will not let me reign over them, muſt be brought forth and ſlain before their King.* Secondly, *Death* it ſelf, according to that of the Apoſtle, 1 *Cor.* 15. *The laſt enemy that ſhall be deſtroyed is death*: he ſhall deſpoil the grave, and make it reſtore all its captives, and then *death ſhall be no more*, ſhall be *ſwallowed up in victory.*

Death.

S. *What is required of us in anſwer and return to this office of his?*

Our returns to Chriſts Regal Office.

C. Principally and by indiſpenſable neceſſity, that we render our ſelves *obedient, faithful, conſtant ſubjects* to this *King*, hold not out any diſloyal Fort, any rebel luſt or ſin againſt him, but as to a *King*, vow and perform entire allegiance unto him. And then conſequently that we entruſt him with our protection, addreſs all our petitions to him, have no *war* or *peace*,

peace, but with thoſe who are his and our common *enemies* or *friends*, fight his battels againſt *ſin* and *Satan*, pay him our tribute of *honour*, reverence, obedience, yea, and of our goods alſo, when they may be uſeful to any poor member of his.

S. *I ſhall detain you no longer with leſs neceſſary Quæries about this Office of his, as, When* Chriſt *was inaugurated to it; becauſe I have had the chance to obſerve, by comparing two known places of Scripture together* (Pſal. 110. 1. *and* 1 Cor. 15. 25.) *that* [*Chriſt's* reigning] *and* [*his* ſitting at God's Right hand] *are all one: from whence I collect that the time of his ſolemn inauguration to his Regal Office was at his Aſcenſion.*

C. You have gueſſed aright, and therefore I ſhall not farther explain that unto you, nor put you in mind of any other niceties, but in ſtead of ſuch, rather remember you of the practical concluſion that this Office of Chriſts may ſuggeſt unto you, that *you are no farther a Chriſtian, than you are an obedient ſubject of* Chriſts; that his *Goſpel* conſiſts of *Commands* as well as *Promiſes*, the one the object of the *Chriſtian Faith* as well as the other.

S. *O Lord, increaſe this Faith in me.*

Of Chriſt's Prieſtly Office.

Pleaſe ye now to proceed to the ſecond Office *of* Chriſt, *that of his* Prieſthood.

C. I ſhall, and firſt tell you, that the nature of this Office of Chriſt is a little obſcure, and therefore I ſhall tell you nothing of it, but what the Scripture gives me clear ground to aſſert.

S. *What doth the Scripture tell us of* Prieſthood?

C. It mentions two orders of *Prieſthood*, one after the order of *Aaron*, the other after the order of *Melchizedek*.

Two Prieſthoods.

S. *What was the office of the* Aaronical *Prieſt?*

Aaronical.

C. To *offer ſacrifice* and to *bleſs* the people, but eſpecially to *ſacrifice*.

S. *What of the* Melchizedekian *Prieſt?*

Melchizedekian.

C. It is not improbable that *Melchizedek* offered ſacrifice alſo; but becauſe the ſacred ſtory mentions nothing of him as belonging to his Prieſthood, but only

his bleſſing of *Abraham*, therefore it is reſolved that the *Melchizedekian* Prieſthood conſiſted only in bleſſing. This you will beſt diſcern by looking into the ſtory of *Melchizedek* meeting *Abraham*, *Gen.* 14. 18, 19.

S. *What is there ſaid of him?*

C. It is ſaid that *Melchizedek* King of Salem *brought forth bread and wine*, (i. e. *treated and entertained* Abraham *as a King*) *and he was Prieſt of the moſt high God, and he bleſſed him, and ſaid, Bleſſed be* Abraham *of the moſt God, which hath delivered thine enemies into thine hand.*

S. *Which of theſe kind of Prieſts was* Chriſt *to be?*

Both in Chriſt.

C. Chriſt being conſidered in the whole purpoſe of God concerning him, was to undertake both theſe offices of *Prieſthood*, to be an *Aaronical* Prieſt firſt, and then for ever after a *Melchizedekian* Prieſt: he was appointed firſt to offer up ſacrifice for the ſins of the world, which he performed once for all upon the Croſs, and therein exerciſed the office of an *Aaronical* Prieſt, and withal compleated and perfected that whole work of ſatisfaction for ſin, to which all the old legal ſacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Prieſthood, and exerciſe that continually from that time to the end of the world, and therefore is called a *Prieſt for ever after the order of Melchizedek.* And this ſecond kind of Prieſthood is that which the Scriptures of the New Teſtament, eſpecially the Epiſtle to the *Hebrews*, doth mainly refer to, when it ſpeaks of *Chriſt*, and is to be conceived to ſpeak of that, whenſoever it indefinitely mentions *Chriſts* Prieſthood.

S. *But what then? is not* Chriſt *a Prieſt after the order of* Aaron?

But now only the Melchizedekian.

C. I told you that he was, but now I tell you that he is not: he was one in his death, but never was to repeat any act of that afterwards, and ſo now all the Prieſthood that belongs to him is the *Melchizedekian*, I will ſet this down more plainly. It is moſt truly ſaid and reſolved, that *Chriſts* death was a voluntary offering

fering and sacrifice of himself once for us, and that will serve to denominate him an *Aaronical* Priest in his death, or rather to conclude that his death was the completion of all the rites and ceremonies (such as the sacrifices) of the *Aaronical* Priesthood. But this being but one act never to be repeated again, is not the thing that *Christs* eternal Priesthood (denoted especially by his Unction or Chrisme) refers to; but that other *Melchizedek*-Priesthood that he was to exercise * for ever. Besides, it may be said that this sacrifice at his death, may under that notion of an *Aaronical* sacrifice, pass for the rite and ceremony before his consecration, or at the consecrating him to be our eternal high Priest. For such sacrifices we find mentioned, *Lev.* 8. 22. the *ram*, the *ram of consecration*; and of this nature I conceive the death of *Christ* to be, a previous or preparatory *rite* to *Christ's* consecration to his great eternal Priesthood after the *order of Melchizedek*, whereupon it is said that it *became God* * *to consecrate the Captain of our salvation by sufferings*, *Heb.* 2. 10. for so the word signifies, which we render *to make perfect*. This suffering and satisfying for our sins, fitted him for the office of *Intercessor*. To which purpose you may observe two things: 1. That *Christs* Priesthood is said to be an *eternal* Priesthood [thou *art a Priest for ever*] and a Priesthood * not transitive, but for ever fastned in the person of Christ, *Heb.* 7. 24. *after the power* * *of an indissoluble life*, v. 16. which cannot appertain to that one single finite unrepeated sacrifice of himself upon the Cross. 2. That *Christ* was not inaugurated to this his Priesthood till after his Resurrection, for then only he was instated in that indissoluble life: and this seemeth to be the importance of *Acts* 3. 26. where it is said, that *God having raised up his Son Jesus, sent him to bless you*; where questionless that [mission to bless] notes the office of *Melchizedekian* Priesthood, and most probably the phrase of [*Raising him up*] denotes his Resurrection.

* εἰς ἅπαξ γενόμενον.

* τελειῶσαι.

* ἀπαράβατον.

* ἀκαταλύτου.

S. *Will not this notion of* Christs *Priesthood dero-*

gate ſomething from the ſuffering of Chriſt, *or ſatisfaction wrought by it?*

The neceſſity of Chriſts death in two things.

C. No, nothing at all, but rather demonſtrate that this death of his was neceſſary in a double reſpect: 1. As an act of an *Aaronical* Prieſt, and a completion of all thoſe legal rites which vaniſhed at the preſence of this great ſacrifice. 2. That in reſpect of the ſatisfaction wrought by it, it was neceſſary to make him our eternal Prieſt, or to make us capable of the benefits of that Prieſthood of his.

S. Well then, I ſhall acknowledge thoſe plain words of Scripture, that Chriſt *is now to us (and* ever *ſhall be) a Prieſt of* Melchizedeks *order, and not ſtrive to phanſie him ſtill an* Aaronical Prieſt *(that ſacrifice being offered up once for all) becauſe I have no ground now for ſuch phanſie. But then I beſeech you wherein lies the parallel betwixt* Melchizedek's *Prieſthood and* Chriſt's? *Is it in* offering of bread and wine, *which we read of* Melchizedek, *or in any thing anſwerable to that?*

The parallel between Melchizedek and Chriſt. Negatively.

C. No, that is the Papiſts phanſie, cauſed by a great miſtake of theirs: they conceive that *Melchizedek offered up Bread and Wine to God*, and that in that reſpect he is called a Prieſt, or that he was ſacrificing, or did ſacrifice. But in this there are two miſtakes. For firſt, *Melchizedek brought forth* this *Bread and Wine*, and preſented it to *Abraham*, did not offer it to God; (and therefore *Philo* a Jew, well ſeen in that ſtory, ſets it as an act of Hoſpitality in *Melchizedek*, not of Prieſthood) contrary to the crabbed niggardlineſs of *Amalek, he would not allow water, but* Melchizedek *brought forth bread and wine.* Secondly, this he did as a King; and ſo Chriſt as a King may perhaps be ſaid to entertain and feed us in the *Sacrament* with *Bread* and *Wine*, and the ſpiritual food annexed to, or repreſented by it, the giving of Grace and Pardon being a Donative of his Kingly Office: but the Prieſtly acts of *Melchizedek* are thoſe that follow, wherein only *Chriſt's* Eternal or *Melchizedek*-Prieſthood conſiſts.

Poſitively, in

S. What are they?

C. 1. Bleſſing us. 2. Bleſſing God for us.

S. What

S. *What is the meaning of* Christs blessing us?

C. You will see that by reviewing the place even now cited, *Acts* 3.26. *God having raised up his Son Jesus sent him to bless us*: which now you perceive is a denotation of his Priestly Office, every Priest, especially the *Melchizedek*-Priest, being to bless. 1. Blessing us.

S. *I do so, but how doth that shew me what that blessing is?*

C. Yes, there are words that immediately follow, which clearly describe wherein this *blessing* consists, in *turning away every one of you from his iniquities.*

S. *Be pleased then to make use of that Key for me, and shew me clearly wherein that part of Christs Priesthood*, his blessing *of us, consists.*

C. In using all powerful means to *convert* or *turn*, i.e. to bring all mankind to repentance.

S. *What be those means?*

C. First, the communicating that *spirit to us, whereby he raised up Jesus from the dead*, Rom. 8. 11. Secondly, *sending the Holy Ghost (to convince the world of sin, and righteousness, and of judgment)* that is, appointing a succession of Ministers to the end of the world, to work in mens hearts a cordial subjection to that doctrine, which at Christs preaching on earth was not believed. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sin. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint *Peter*, *that his faith fail not*; that is, that God will give us the grace of perseverance, (which intercession of his being now with power and authority, (*all power is given to me*, saith Christ) is all one in effect with the actual donation of that grace) and as a crown of this follows another kind of blessing, actual bestowing of heaven upon such blessed persevering children of his Father. The parts and branches of that.

S. *What is required of us in answer to this part of his Office?*

C. First, to seek and pray for grace to descend towards Our returns thereto.

wards us through this conduit of conveyance. Secondly, to receive it when it thus flows, with humble grateful hearts. Thirdly, to count grace the greateſt bleſſing in the world. Fourthly, to make uſe of it to the end deſigned by *Chriſt*; not to pride or wantonneſs or contempt of our meaner brethren, but to the converting and reforming of our lives. And fifthly, to look for no final benefit, pardon of ſins, or eternal ſalvation from that Prieſt, either as ſuffering or ſatisfying for us, but upon the good uſe of his grace, which will engage us to walk painfully here, and to approach humbly to receive our reward, the crown not of our *works*, but Gods *graces*, hereafter.

S. *What is the ſecond part of* Chriſts Melchizedek-Prieſthood?

2 Bleſſing God for us.

C. Bleſſing or praiſing God for ever in heaven for his goodneſs, his mercy, his grace towards us poor ſinful enemies of his, in giving us the victory over our ſo bitter adverſaries *ſin*, and *Satan*, and *death*, and *hell*, by the *bloud of the Lamb, and the power of his grace.*

S. *What is our part in this buſineſs?*

C. To follow this *Precentor* of ours in bleſſing and magnifying that God of all grace, and never yielding to thoſe enemies, which he hath died to purchaſe (and given us) power to reſiſt and overcome.

S. *I do already diſcern the influence of this Office, thus explain'd, upon our lives: yet if you pleaſe give me your direction and opinion what is the main practical Doctrine emergent from this Office of* Chriſt, *eſpecially as it conſiſts in bleſſing.*

The influence of this doctrine on our lives.

C. This is it, that from hence we learn, how far forth we may expect Juſtification and Salvation from the ſufferings of Chriſt; no farther, it appears, then we are wrought on by his renewing & ſanctifying and aſſiſting grace, this being the very end of his giving himſelf for us, not that abſolutely or preſently we might be acquitted and ſaved, but that he *might redeem us from all iniquity*, from the reigning power, as well as guilt, and that impartially, of *all iniquity*, and *purifie unto himſelf a peculiar people zealous of good works*, *Tit.* 2. 14.

without

without which acquisition of purity, and zeal of good works in us, as in a peculiar people, Christ fails of his aim and design in dying for us, he is deprived of that reward of his sufferings, which is mentioned *Isa.* 53. 10. *The seeing of his seed,* the having the *pleasure of the Lord* (which is said to be *our Sanctification,* 1 *Thes.* 4. 3.) *prosper in his hand, the seeing of the travel of his soul,* v. 11. *dividing his portion with the great, and the spoil with the strong,* v. 12. that is, rescuing men out of the power of sin to amendment of life, and to holiness, which is the crown and reward of his *pouring out of his soul to death, and making intercession for the transgressours.* And if he fail of his hope, much more shall we of ours; after all that Christ hath done and suffered, the impenitent unreformed fiduciary shall perish. And what can you imagine more obligatory to good life than this?

S. *I acknowledge the truth of what you say to be very convincing, and shall think my self bound in charity to my poor tottering soul no longer to flatter and fool my self with such vain hope, that* Christ's *active and passive obedience shall be imputed to me, unless I am by his blessing thus qualified to receive this benefit from his death. Yet now I think of it, if* Christ's *active obedience may be imputed to me, then what need have I of obeying my self? If the righteousness that was in him by never sinning be reckoned to me, what need I any other initial imperfect inherent righteousness or holiness of my own? this is to me a scruple yet not answered by you.*

C. I confess it is, for I have had no occasion to mention that *active obedience* of Christ, it being no part of his Priestly Office. And now if you will have my opinion of it, I conceive that Christs *active obedience* is not imputed unto any other person, so as he shall be thought perfectly to have obeyed by this only, because Christ hath perfectly obeyed; much less to him that lives in all kind of disobedience, and means Christs obedience shall serve his turn. For, first, if Christs *active obedience* were thus imputed to me, then by that I should be reckoned of and accepted by God as if I had fulfilled the

Of Christs active obedience.

the whole Law, and never sinned; and then I should have no need that Christ should suffer for my sins, and so this would exclude all possibility of having Christs *passive obedience* imputed to me. For what imaginable reason could be given, why I should suffer for sin, or any other surety for me, if by some former act I am accounted to have performed perfect unsinning obedience, at least have the benefit of that obedience (performed by that Surety of mine, and accepted for me?) 'Tis true, when the penitent believers sins are pardoned by the sufferings of Christ, Christs perfect obeying the law may so far be imputed to such an one, as to give a gloss or tincture to his still imperfect obedience, at least so far as that they shall be accepted by God: but that will not belong at all to, or avail for such as obey not sincerely; (for their impenitent sins are far different from those imperfections) but only for them that *walk not after the flesh, but after the spirit, Rom.* 8. 4. the prime place which seems to belong to that matter. Secondly, the truth is clear, that Christs *active obedience* was required in his person, as a necessary qualification to make it possible for him to suffer or satisfie for us; for had he not performed *active* obedience, that is, had *any guile* been *found in his mouth* or heart, had he ever sinned, he must have suffered for himself, and could no more have made satisfaction for us, than one of us sinners can do for another. It is true indeed, Christ merited as well as satisfied for us; but that by which he merited was not his never sinning, or perfect obedience, (for that was due to the Law under which he was born) but his voluntary giving up himself to death, even to the death of the Cross, (and all that was preparative to it performed by him) freely, without any obligation or duty lying upon him (as a man) to do so, according to that of *Heb.* 10. 7. out of the *Psalmist, Then said I, Lo I come, to do thy will, O God; I am content to do it*; and *Phil.* 2. 6. Christ Jesus *being in the form of God,* &c. *made himself of no reputation, and took on him the form of a servant, and was made in likeness of men, and being found in fashion as a man,*

a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs; which is there ſet as the foundation of his merit, [*Wherefore God hath highly exalted him,* &c.] By this means (it is true that) he merited for us as well as for himſelf: For us he merited grace and glory; for himſelf that he might have the power of diſpenſing them to whom, and in what manner and meaſure he pleaſed: this was the meaning of thoſe words, [*All power is given to me,* &c.] and [*God hath given him a name which is above every name;*] and [*when he aſcended up on high he gave gifts unto men.*] But all this you ſee is quite another matter from his *active obedience,* or fulfilling the Law, being ſo imputed to us, as that the drunkard ſhall be accounted ſober, the adulterer chaſte on this one ſcore, becauſe Chriſt was ſober and chaſte in our ſtead. No, that which he merited for us, being the gift of grace, (which was on purpoſe to deliver us from the reigning power of ſin, and to *bleſs us in turning every man from his iniquities*) a power of *ſerving God acceptably in righteouſneſs and godly fear,* he is ſo far from meriting for us any excuſe or immunity from the indiſpenſable force of this obligation, that he *gave himſelf for us,* did and ſuffered all this to this very end, *Tit.* 2. 14. *That he might redeem us from all iniquity,* reſcue us out of the ſlavery of every evil habit, and *purifie unto himſelf a peculiar people zealous of good works*: and if this uſe be not made of the grace which he purchaſed for us, if we do not *work out our own ſalvation with fear and trembling,* (which is the uſe which Saint *Paul* makes of the Doctrine of Chriſts merit, *Phil.* 2. 12.) we ſhall have little priviledge by that part of his merit, and ſhall *fall ſhort of the glory* purchaſed alſo. By all which 'tis clear that Chriſts *active obedience* will not ſupply the place of ours, or make ours (I mean our ſincere renewed obedience) leſs neceſſary; and conſequently that our renewed obedience and ſanctification, or ſincere, honeſt, faithful purpoſe of new life (witneſſed to be ſuch by the conformity of the future action) is ſtill moſt indiſpenſably required (though

mixed

mixed with much of weakneſs, ignorance, frailties, recidivations) to make us capable of pardon of ſin or ſalvation, which ſure is the intimation of thoſe places which impute our Juſtification rather to the Reſurrection of Chriſt (and the conſequents of that, the ſubſequent acts of his Prieſthood heretofore mentioned) than to his death. Such are *Rom.* 8. 34. *It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh intercеſſion for us*: which laſt words refer peculiarly to that act of this his Prieſthood in bleſſing or interceding for us: and *Rom.* 4. 25. *who was delivered* (to death) *for our offences and was raiſed again for our juſtification*; the death of Chriſt not juſtifying any who hath not his part in his Reſurrection.

S. *I perceive this theme of Chriſts Prieſthood to be a rich mine of Chriſtian knowledge, every ſcruple of mine opening ſo large a field of matter before you. I ſhall ſatisfie my ſelf with this competency which you have afforded me; I beſeech God I may be able to digeſt it into kindly juice, that I may grow thereby.*

Of the Prophetick Office of Chriſt.

Pleaſe you now to proceed to the third and laſt Office of Chriſt, *that of a Prophet?*

C. I ſhall, and promiſe you not to exerciſe your patience ſo largely in that, as in the former.

Wherein it conſiſts.

S. *Wherein doth his Prophetick Office conſiſt? In foretelling what things ſhould happen to his Church?*

C. No, that is not the notion we have now of a Prophet, (although that he hath alſo done in ſome meaſure, as far as is uſeful for us.)

S. *What other notion have you of a Prophet?*

C. The ſame that the Apoſtle hath of propheſying, 1 *Cor.* 11. 4. and 14. 6.

S. *What is that?*

C. Expounding, ſignifying or making known the will of God to us.

S. *Wherein did* Chriſt *do that?*

C. In his Sermons, but eſpecially that on the Mount, telling us on what terms Bleſſedneſs is now to be had under

under the Gospel, and revealing some Commands of God which before were (either not at all, or) so obscurely revealed in the Old Testament, that men thought not themselves obliged to such obedience. Besides this, the Prophetick Office was exercised in ordaining ceremonies and discipline for his Church, the use of the Sacraments, and the Power of the keyes, that is, the Censures of the Church.

S. *What else belongs to his Prophetick Office?*

C. Whatsoever else he revealed concerning the Essence and Attributes of God, concerning the mystery of the calling of the *Gentiles*, and whatsoever other divine truth he revealed to his auditors, either in parables or plain enunciations.

S. *What are we to return to this Office of his?* What we must return to it.

C. Our willing full assent, never doubting of the truth of any affirmation of his; a ready obedience to his institutions and commands, neither despising nor neglecting the use of what he hath thought fit to prescribe us, and subduing carnal proud Reason to the obedience of Faith.

S. *You have gone before me through the Names and Offices of Christ severally: Is there any influence on practice that all of them joyntly may be thought to have over and above what from the severals you have shewed me?*

C. I shall commend only one consideration to you for this purpose, that Christ being an union of these three Offices, *is a Jesus or Saviour finally to none but those who receive him under all his three Offices uniformly into their hearts.*

S. *The Lord grant that I may do so, that I may be not a little way, or a partial, unsincere, but a true Christian.*

What hinders but that you now proceed, according to your method proposed, to the particulars of the third rank, the Theological graces and Christian vertues? Sect. III.

C. I shall, if your patience and appetite continue to you.

S. *To begin then with the first, What is Faith?* Of Faith.

C. There

The several acceptions of the word.

C. There is not any one word which hath more significations than this hath in the Word of God, especially in the New Testament. It sometimes signifies the acknowledgment of the true God, in opposition to *Heathenisme*; sometimes the *Christian* Religion, in opposition to *Judaisme*; sometimes the *believing* the power of Christ to heal diseases; sometimes the *believing* that he is the promised *Messias*; sometimes *fidelity* or faithfulness; sometimes a *resolution of Conscience* concerning the lawfulness of any thing; sometimes a *reliance, affiance,* or *dependence* on Christ either for temporal or spiritual matters; sometimes *believing* the truth of all divine relations; sometimes *obedience* to Gods commands in the Evangelical not Legal sence; sometimes the *Doctrine of the Gospel,* in opposition to the *Law* of *Moses*; sometimes it is an *aggregate* of all other graces; sometimes the *condition* of the *second Covenant* in opposition to the *first*: and other sences of it also there are distinguishable by the contexture, and the matter treated of where the word is used.

S. *I shall not be so importunate as to expect you should travel with me through every of these severals, but shall confine your trouble to that which seems most necessary for me to know more particularly. As first, which of all these is the notion of that* Faith *which is the Theological grace, distinct from Hope and Charity,*

1 Cor. 13. 13. 1 Cor. 13. 13.

C. It is there the *assenting* to, or *believing* the whole Word of God, particularly the Gospel, and in that the Commands, and Threats, and Promises of that word, especially the Promises. This you will acknowledge if you look on verse 12. of that chapter, and there observe and consider, that Vision in the next life is the perfecting of that Faith in this life, or that Faith here is turned into Vision there, (as hope into enjoying) for this argues Faith here to be this assent to those things which here come to us by hearing, and are so believed by adherence, or dark ænigmatical knowledge, but hereafter are seen or known demonstratively, or *face to face.* Hence it is that Faith is defined by the Apostle,

Faith opposed to Vision.

ſtle, *Heb.* 11.1. the (a) *confident expectation of things hoped for*, the (b) *conviction* (or being convinced, or aſſured) *of things which we do not ſee.* The confident expectation of things future, and at a diſtance, out of our reach, and the being convinced of the truth of thoſe things, for which there is no other demonſtration, but only the word and promiſe of God, and yet upon that, an inclination to believe them as aſſuredly as if I had the greateſt evidence in the world.

a ὑπόστασις b ἔλεγχος.

S. *I cannot but deſire one trouble more from you in this matter*, i. e. *to know what kind of Faith was the Faith of* Abraham, *which is ſo ſpoken of in the New Teſtament*, Rom. 4. Gal. 3. Heb. 11. Jam. 2. *and ſeems to be meant as the pattern by which our Faith ſhould be cut out, and upon which both he was, and we may expect to be juſtified.* Abrahams Faith.

C. I cannot but commend the ſeaſonableneſs of the queſtion before I anſwer it, for certainly you have pitcht upon that which is the only ſure foundation and ground-work of all true knowledge and reſolution in this matter, *Abraham* being the *Father of the Faithful*, in whom that grace was moſt eminent, very highly commended and rewarded in the Scripture, and like whom we muſt be, if ever we expect to approve our ſelves to (or to be juſtified by) God.

S. *But what then was the Faith of* Abraham?

C. Many acts of *Abraham's* Faith there are mentioned in the New Teſtament, which were ſeveral exerciſes of that grace in him, and they are mentioned indiſtinctly, *Gal.* 3. as the pattern of that Faith which is now required under the Goſpel. But more eſpecially two there are, by which in two trials of his Faith he approved himſelf to God ſo far as that God imputed them to him for Righteouſneſs, i. e. accepted of thoſe acts of his as graciouſly as if he had performed perfect, unſinning obedience, had lived exactly without any ſlip or fall all his life, yea and gave him the honour of being called the *Friend of God*. Two ſpecial acts of it.

S. *What was the firſt of thoſe Acts?*

C. That which Saint *Paul* refers to *Rom.* 4. his *believing*

lieving the Promiſe of God made unto him, *Gen.* 15.

S. *What was that Promiſe?*

The firſt conſiſting of two parts.

C. It conſiſted of two parts. Firſt, that God would ſhield and defend, or take him into his protection, and withal reward him abundantly for all the ſervice that he ſhould ever perform unto him. This promiſe is ſet down, v. 1. in theſe words, *Fear not, Abraham, I am thy ſhield and exceeding great reward.* The ſum of which is, that God will protect all thoſe that depend and truſt on him, reward all his faithful ſervants in a manner and meaſure inexpreſſibly abundant, and particularly that he would then deal ſo with *Abraham*, a true faithful ſervant of his, and conſequently that he ſhould not fear. This promiſe it is not ſaid in the Text expreſly that *Abraham* believed; but yet it is ſo far implied that there is no doubt of it: for *Abraham*'s queſtion, v. 2. [*What wilt thou give me ſeeing I go childleſs?*] is in effect a bowing and yielding conſent to the truth of this promiſe, and firmly depending upon it, and thereupon proceeding to a ſpecial particular, wherein he deſired that favour of God to be made good to him, the giving him a Child for his Reward, whereas otherwiſe (having none, and ſo his ſervant being his only heir apparent) all the wealth in the world would not be valuable to him: and thereupon as a Reward of that his former Faith on the former promiſe, God proceeds to make him that ſecond more particular Promiſe, which I called the ſecond part of it.

S. *What was that?*

C. The promiſe that he ſhould have an heir of his own body, from whom ſhould come a poſterity as numerous (or rather innumerable) as the ſtars of heaven, (and among them at length the *Meſſias*, in whom all the people of the world ſhould be bleſſed) for that is the meaning of [*ſo ſhall thy ſeed be* ver. 5. and of the ſame words delivered by way of *Ellipſis*, Rom. 4. 18. *Who believed that he ſhould be the father of many nations, according as had been ſaid to him by God.*] *So* (i.e. *as the ſtars of heaven*) *ſhall thy ſeed be.* The ſecond part of the Promiſe being a particular contained before under the general of

rewarding

rewarding him exceedingly, but not till now explicitly revealed to *Abraham*, that God would then reward him by giving him a ſon, and a numerous poſterity, and the *Meſſias* to come from him, was a particular trial whether his former belief were ſincere, *i.e.* whether he would truſt and depend on God or no, there being little reaſon for him to expect a child then, having remained ſo long without one, and ſo ſome difficulty in ſo believing; and then it follows that in this trial he was found faithful, *he believed, v.6.* (or, as Saint *Paul* heightens it, *beſide or beyond hope he believed*, Rom. 4. 18.) *and God counted it to him for righteouſneſs, i.e.* took this for ſuch an expreſſion of his faithfulneſs and ſincerity and true piety, that he accepted him as a righteous perſon, upon this performance, though no doubt he had many infirmities and ſins, which he was or had been guilty of in his life, unreconcileable with perfect righteouſneſs.

S. *What was the ſecond of thoſe acts of* Abraham's *faith?*

C. That which Saint *James* mentions, *chap.* 2. 21. and Saint *Paul*, *Heb.* 11. 17. *offering up his ſon Iſaac* upon the Altar. For God having made trial before of his faith in one particular, that of believing his Promiſe, makes now a new trial of it in another, that of obedience to his commands: for when God gives Commands as well as Promiſes, the one is as perfect a ſeaſon and means of trial of faith as the other; and to ſay I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the trial, is either to manifeſt that I have no faith at all, or elſe not a through faith, but only for cheaper eaſier ſervices, not able to hold out to all trials, or elſe that this is but a dull liveleſs habit of faith without any vital acts flowing from it: which yet are the things that God commands, and without yielding of which in time of trial (or when occaſion is offered) the habit will not be accepted by him. The ſecond.

And this I conceive the cleareſt way of reconciling

Saint James reconciled with Saint Paul.

Saint *James* and Sain *Paul* in what is affirmed by them in this matter. *Abraham was juſtified by Faith*, ſaith Saint *Paul*, *Rom.* 4. and *not by works*, *i e.* by believing and depending on God for the performance of his promiſe, and reſigning up wholly to him to obey his Precepts; or more clearly, by that Faith which, howſoever it was tried, whether by Promiſes of ſtrange incredible things, or Commands of very hard duties, (killing his only ſon) did conſtantly approve it ſelf to be a true Faith, and ſo was accepted by God, without performance of abſolute unſinning obedience, much more without performance of the Moſaical Law, (*Abraham* then being uncircumciſed:) which two things, one or both, are generally by Saint *Paul* meant by *works*. But then ſaith Saint *James*, *Abraham was juſtified by works*, i. e. his Faith did approve it ſelf by faithful actions, particularly by offering up his ſon, that being an act of the greateſt fidelity and ſincerity and obedience in the world; and if in time of trial he had not done ſo, he had never paſſed for the faithful *Abraham*, had never been juſtified, *i.e.* approved or accepted by God: which is in effect all one with that which Saint *Paul* hath ſaid; neither one nor the other excluding or ſeparating faithful actions or acts of Faith from Faith, or the condition of Juſtification, but both abſolutely requiring them as the only things by which the man is juſtified: only Saint *Paul* diſputing againſt the Jew, who relyed and depended on his legal righteouſneſs, mentions the works of the Law, and excludes them from having any thing to do toward Juſtification, leaving the whole work to Faith: and Saint *James* diſputing not againſt the Jews, but uncharitable Gnoſticks, the pattern of all preſumptuous fiduciaries, hath no occaſion to add that excluſive part to ſhut out works, which belonged only to the Jew, but rather to prevent or cure that other diſeaſe, which he ſaw the minds of men through miſtake and abuſe of Saint *Paul*'s doctrine poſſeſſed with, or ſubject to, (thinking that a dead habit of Faith would ſerve the turn, and miſtaking every ſlight motion or formal profeſſion (ſuch as *bidding the poor go, and be vich,*

rich, and *giving them nothing*, v. 16.) for that habit of faith) and in oppoſition to that, reſolveth that the *Faith which in time of trial*, when occaſion is offered, doth not bring forth acts, is ſuch a dead careleſs of Faith that God will never be content with to the juſtifying or accepting of any, or counting any man (as *Abraham*) *his friend*; for ſuch are none, ſaith Chriſt, but *thoſe which do whatſoever he commands them*, John 15. 14.

S. *I thank you for this very plain delineation of* Abraham's *Faith: be only now pleaſed, (to prevent any miſtake of mine) to change the ſcene, and bring home the whole matter to my own heart, and tell me what is that Faith which is required of me, and which alone will ſuffice to denominate me a child of faithful* Abraham, *and which will be ſure to be accounted to me for righteouſneſs by God. And this you may pleaſe to do only with reflexion, and in proportion to what you have already told me of* Abraham.

What faith in us is parallel to that by which Abraham was juſtified.

C. I will obey you. The Faith which is now required of you, and which God will thus accept to your Juſtification, is a cordial ſincere giving up your ſelf unto God, particularly to Chriſt, firmly to rely on all his Promiſes, and faithfully to obey all his Commands delivered in the Goſpel, which will never be accounted by God that ſincere cordial Faith, unleſs it be ſuch as will (whenſoever any trial is made of you) act and perform accordingly, believe what Chriſt hath promiſed in the Goſpel, againſt all ſpiritual or worldly temptations to the contrary, and practiſe what Chriſt commands, againſt all the invitations of pleaſure or profit or vain glory to the contrary; to which purpoſe it is that Chriſt ſaith, that they *cannot believe which receive the praiſe of men*, *John* 5.44. by that one carnal motive, (and that now-adays a moſt prevailing one, the notion of honour being moſtly taken from Women and Children, and the worſt of men, and to making all vice neceſſary to a good reputation, and all vertue, eſpecially the moſt precious Chriſtian vertues, meekneſs, &c. the only reproachful thing) by that one carnal motive, I ſay, as by an example or inſtance of the reſt, illuſtrating this

truth, that he that the *World*, or *Flesh*, or *Devil*, can carry away from the profession of and obedience to Christ, is no son of the faithful *Abraham*, no believing Disciple of his. For if it be said that *Abraham* was faithful before those acts of his faith, at least before the second of them, that of Obedience, being justified upon the believing the Promise before, *Gen.* 15. and so that you may have true Faith before you produce these effects of it, at least, that by believing the Promises of Christ you are so justified, without respect unto (or abstracting from) this Obedience to his Commands; I shall soon satisfie that scruple, by confessing the truth of it as far as concerned *Abraham* on this ground, because *Abraham* was by God (who saw his heart) discerned to be faithful before any of these trials, nay had formerly given evidence of it, by *going out of his countrey* at Gods command, which was an act of great * Obedience, *Gen.* 12.1. and *Heb.* 11.8. And after, being tried at that time only with a Promise, he gave full credit to that Promise, and still gave evidence of his Fidelity as fast as occasions were offered, which God, that saw no maim in him, did accept of, even before he had made those other trials. And proportionably it will still hold true of you, that if your heart be sincerely given up to Christ, if there be in you a resolution of uniform Obedience unto Christ, which the searcher of hearts sees to be sincere, and such as would hold out in time of temptation, this will be certainly accepted by God to thy Justification; nay, if God try thee only with the Promise, as (be it but this) that *God will give rest to all that being weary come to him*, or for temporal things, that *he will never fail thee, nor forsake thee*, if thou do thus come unto him, and confidently depend on the truth of this without any doubting or staggering, this will be accepted by God to thy justification, without any further acts of Faith or Obedience to his commands, in case, or supposing, there were no such other command as yet given to thee, or no occasion of obeying it. But now thy case being in one respect distinguished from that of *Abraham's*, the whole Gospel being already revealed and

* ὑπ' ἤκουσεν ἐξελθεῖν.

and propoſed to thee as a ſummary of what thou art bound to believe and what to do, (and no need of any ſuch particular revelations of Gods will, either by way of promiſe or particular precept, as was to *Abraham*) the Object of thy Faith is already ſet thee, all the Affirmations, all the Promiſes, and all the Commands, yea and Threats of the Goſpel; and all theſe are to be received uniformly with a cordial Faith proportioned to each of them, aſſent to all his Affirmations, dependence on all his promiſes, reſolution of Obedience to all his Commands, (even thoſe hardeſt ſayings of his, moſt unacceptable to fleſh and blood) and fear and awe of his Threats, without any flattering fallacious hope of poſſibility to eſcape them. Thy faith, if it be true, muſt be made up of all theſe parts, and not of ſome one or more of them; and then whenſoever any trial ſhall be particularly made of thee, (in which kind ſoever it happens to be firſt) thou muſt expreſs and evidence thy fidelity, or elſe this Faith will not at that time be accepted by God to thy *juſtification*, i. e. will not be approved by him, or accounted for thy *righteouſneſs*: and the ſame muſt be reſolved, when and how often ſoever occaſions ſhall offer themſelves either of aſſenting or adhering, or obeying or fearing God, (*i. e.* whenſoever any difficulty or other temptation interpoſes in any one of theſe) for then it is with thee as it was with *Abraham* when God tempted him, and there is no hope of God's Approbation of thee to be had, but upon paſſing faithfully, (I ſay not, without all ſin, all blemiſh, all imperfection, but without all falſeneſs, faithleſneſs, hypocriſie) honeſtly, ſincerely, courageouſly through ſuch trials. For though God may approve and juſtifie thy faith and thee before or without any trial, any performance, (beholding all in the heart which men do in the actions;) yet when thoſe trials are made, and the performance not met with, it is then apparent even to men and thy own ſoul, that thy reſolutions were not before ſincere, (*i. e.* thy *faith* true) and conſequently God that ſaw that before thoſe trials, cannot be thought to have juſtified that unſincere reſolver, that

dead, heartleſs, liveleſs *Faith*. But when upon ſuch trials God meets with his deſired expected returns, he then juſtifies the Fidelity or Faith of that man, and conſequently that man himſelf, who hath ſhewed himſelf ſo faithful; and ſo (by the purport of the New Covenant, through the ſufferings and ſatisfaction of Chriſt) he imputeth not to that man the ſins of his former, nor frailties and infirmities of his preſent life.

S. *You have given me a large account of my demand, and I can find nothing wanting to my preſent ſatisfaction, but the more diſtinct deſcending to the ſeveral parts and branches of Faith, that I may more nearly look into the ſeverals of my duty in this matter, wherein I am ſo mightily concerned.*

C. I ſhall give you that without detaining you long, or adding much to what hath been already ſaid, only by giving you the Object of true Faith, which is of two ſorts; either God himſelf, or the Word of God; God who is believed in, and the Word of God as the rule of that Faith, or matter to be believed, and that Word entirely conſidered, ſignifying whatſoever I am (or may ever be) convinced to come from him, and in it (as it is now ſhut up and compriſed in the Books of Canonical Scripture) theſe ſpecial parts, which do divide the whole Scripture between them. 1. The Affirmations of Scripture, whether by way of Hiſtorical Narration, or by way of Doctrine. 2. The Promiſes of God both in the Old and New Teſtament, but eſpecially the Promiſes of the Goſpel, both ſuch as belong to this life, and eſpecially thoſe that belong to another. 3. The Commands of God, whether the Natural Law of all mankind written in our hearts by the finger of God, made up in the frame of the humane ſoul, and more clearly revealed both in the Decalogue and other parts of Sacred writ; or whether the Commands of Chriſt, raiſing nature to a higher pitch in the Sermon on the Mount, and ſuperadding ſome poſitive inſtitutions, as thoſe of the Sacraments and Cenſures of the Church, in other parts of the New Teſtament. 4. The Threats of the Goſpel, thoſe terrors

The Objects of true Faith.

The ſeverals of Gods Word reduced to four heads.

of

of the Lord set on purpose to drive and hasten us to amendment of our sinful lives. All these put together are the adæquate object of our Faith, which is then cordial and such as God will accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the Affirmations, fiducial reliance on the Promises, obediential submission to the Commands, and humble fear and awe to the Threats.

How Fear is reconcilable with Faith.

S. *I cannot but acknowledge the truth of all this, but yet have some objection to propose against the last branch of it, wherein you make Fear of the Threats a part of Faith, whereas Faith ought to be* made perfect by love, *saith Saint* James; *and Saint* John 1 Jo. 4. 18. *tells us that* perfect love casts out fear; *and besides, fear including doubting, seems to be most contrary to Faith.*

C. That the terrors of the Lord, and threats of eternal punishment to all unreformed sinners, are one part of the Gospel, there is no doubt; and being so, they must needs be the object of our Faith, and that Faith descending to the heart, becomes that Fear and Awe forementioned (in the same kind, as believing the Commands becomes Obedience.) Thus in the case of *Noah's* faith, Heb. 11. which was believing the Threats of God against the old world, it is said, *v.* 7. that *Noah by faith* (being warned of God) being * *possest* with a fear or Awe, (to wit, of those Threats) *prepared an Ark*, &c. And so there can be no doubt of the truth of that doctrine, nor danger in the expression. As for that place of Saint *John*, [that *perfect love casteth out fear*] the Fear which that excludes is not the fear of Gods wrath, but of Persecutions and temporal dangers: for so that love of Christ, if it be perfect, such as Christs was to us, chap. 3. 16. which is referred to again chap. 4. 17. *that as he is, so we should be in this world*, (or as he is in this world, whilest here on earth, so we should be) will make us venture any thing for the beloved, even death it self, confess him in time of the greatest hazard; but sure, not the displeasing of God or torments of hell. And so that place is misapplied to this

* εὐλαβηθεὶς

1 Joh. 4. 18.

this buſineſs. And as little pertinent is the other part of the objection; that becauſe Faith is contrary to doubting, therefore 'tis not reconcileable with fear. For the doubting which Faith excludes, is the doubting of the truth of that which we are commanded to believe, or the not adhering and in our practice keeping faſt unto it: but the Fear which we ſpeak of, ſuppoſes us to believe, and not thus to doubt; and indeed is in this caſe the direct contrary to doubting: for when a judgement is denounced againſt me, then the leſs I doubt of the truth of the denunciation, the more I ſhall be afraid of the judgment; and my want of fear, if it be at all rational, muſt be founded and built in want of this faith in doubting, or not believing. And indeed this fear is in ſome caſes the only, in all a moſt excellent, means to keep me ſafe, to help me work, and work out my own ſalvation: and therefore *knowing the terrours of the Lord, we perſwade men*, ſaith the Apoſtle; the terrors are as fit to perſwade, as the love of God to conſtrain us to perform our duty. As for the duty of *ſerving God without fear*, Luke 1. you have * formerly had an account of that, that it belongs not to this matter.

* Pag. 8.

S. *You have ſatisfied my objection; I ſhall now more chearfully proceed. I have heard much of a General and a Particular Faith, and that the General is little worth without the Particular. Tell me whether that be applyable to the Faith you now ſpeak of.*

C. Being rightly underſtood it is.

S. *What then is the General and Particular Faith as it refers to the Affirmation of Scripture?*

The General & Particular Faith in reference to Affirmations.

C. The General is a belief of Gods Veracity, that whatſoever is affirmed by him is infallibly true: the particular is the full giving up my aſſent to every particular which I am convinced to be affirmed by God, as ſoon as ever I am ſo convinced, or have means ſufficient offered me ſo to convince me; and yet more particularly, the acknowledging of thoſe Truths which have ſpecial marks ſet upon them in Scripture to ſignifie them to be of more weight than others, as, *That God*

is, Heb. 11. 6. That Christ is the *Messias* of the world, the acknowledging of which is said *to be life eternal*, *Joh.* 17. 3. The Doctrine of the *Trinity*, into which all are commanded to be baptized, and those other fundamentals of faith, which all men were instructed in antiently before they were permitted to be baptized, contrived briefly into the compass of the Apostles Creed, a summary of *Christian* faith or doctrine necessary to be believed. Vide Cyril. Hierof. Catec.

S. *What is the General and Particular Faith as it refers to the Commands of the Gospel?* Commands

C. The General is an assent to the truth and goodness of those Commands in general, as they concern all men, that is, believing that Christ hath given such a law to all his disciples, to all *Christians*, and that that law is most fit to be given by him. The Particular is the applying these Commands to my self, as the necessary and proper rule of my life, the resolving to perform faithful obedience to them.

S. *What is it as it refers to the Threats?* Threats.

C. The General is to believe that those Threats will be (and that it is most just they should be) executed upon all against whom they are denounced. The Threats under oath, absolutely, non-admission into Gods rest to all disobedient provokers, *Heb.* 3. 11. the conditional Threats, conditionally, i. e. *unless we repent*, and use the means to avert them. The Particular is to resolve, that except I get out of that number, I shall certainly find my part in them.

S. *What as it refers to the Promises?*

C. The General is the believing the truth, infallible truth of the Promises, particularly of those Promises which concern the pardon of sin, and salvation, (the looking at and receiving or embracing of Christ, as the only remedy against sin, the only propitiation for it:) which Promises, (the object of that Faith) being generally conditional, not absolute Promises, great care must be taken, that the Faith be proportioned to the nature of the Promises: as when the Promise of Rest is made peculiarly to the *weary and heavy laden* thus coming Promises.

coming to Christ, the general Faith is to believe undoubtedly, that this Rest shall be given to all that perform this Condition, to all humble faithful penitentiaries; and to believe that it belongs either absolutely to all, or to any but those who are so qualified, is to believe a lie; no piece of Faith, but phansie or vain conceit, which sure will never advantage, but betray any that depend upon it.

S. *What then is the Particular Faith terminated in this conditional Promise?*

C. Not the believing that the Promise belongs absolutely to me, (for it doth not any longer than I am so qualified) nor the believing that I am so qualified, (for 1. perhaps I am not: and 2. that is no object of Faith, no part of the Promise, or of any other piece of Gods Word) but it is made up of these three things. 1. The confident perswasion that if I fail not in my part, Christ will never fail in his; if I do repent, and lay hold on Christ for pardon, no power of heaven, or earth, or hell, no malice of Satan, no secret unrevealed decree shall ever be able to deprive me of my part in the Promise. 2. A setting my self to perform the condition on which the Promise is made; as when Rest being promised upon condition of Coming, I come upon that invitation, then this coming of mine may be called particular Application: as when a Picture is so designed and set, as to look on every one that comes in at the door, and on none else, the way to be particularly lookt on, i.e. to apply the eye of the picture particularly to me, is to come in at the door. And 3. the comparing the conditional Promise to my particular present estate by way of self-examination, and thence concluding upon sight of the condition in my self, that I am such a one to whom the Promise belongs, and shall have my part in it, if I continue and persevere. The second of these, if it be real and sincere, gives me a *certainty of the object, seals the promise to me in heaven, which will remain firm though I never know of it. The third, if it be on right judgment of my self, may give me the other *certainty, *i.e* ascertain me that I am in the number

*Certitudinem objecti.

*Certitudinem subjecti.

ber of God's children: but there being so much uncertainty whether I judge aright of my self or no, and there being no particular affirmation in God's Word concerning the sincerity of my present, or perseverance of my future condition, that assurance reflexive, of which this is one ingredient, cannot be a divine Faith, but at the most an humane, yet such as perhaps I may have no doubting mixed with, nor reason that I should to doubt. For at the conclusion of life, having *finished his course*, and *persevered*, S. *Paul* could say without doubting, *Henceforth there is laid up for me a crown of righteousness*. Which if another man be not able to say with that assurance, 'twill not presently be want of Faith in him, as long as this want of assurance proceeds not from any distrust of the truth of Gods promises, but only from an humble conceit of his own repentance, that 'tis not such as God requires of him. And if that place, 2 *Cor.* 13. [*Know ye not that Christ Jesus is in you, except ye be reprobates?*] be objected, to prove that all are Reprobates that know not that Christ is in them; the answer will be satisfactory, that the words rendred [*in you*] signifie (very frequently in the Scripture, and peculiarly in a place parallel to this) *Exod.* 17. 17. *among you*, or *in your congregation*. And so the sence will be best dissolved into a question and answer, *Know you not* (by the miracles and preaching, the demonstration of the Spirit and of Power) *that Christ Jesus is among you?* (by way of interrogation, for so 'tis in the *Greek*, and the meaning appears by the context to be) *Know ye not, discern you not your selves, that the power of the Gospel is come among you by my Apostleship?* and then by way of answer; [*Except ye be reprobates*] you are obdurate insensate creatures, or (as our *Margent*, *Rom.* 1. 28. renders the word) * *void of judgment*, undoubtedly, unless you do. 2 Cor. 13. 5. ἐν ὑμῖν. * ἀδόκιμον.

S. *You have shewed me the difference betwixt General and Particular Faith, and I shall not follow that matter any farther, but I pray help me in one difficulty. We are said in Scripture to be* justified by Faith; *and we hear much talk of a* Justifying Faith: *I pray tell me* Justifying Faith.

me what faith this is, to which Justification *is attributed.*

Faith no efficient of our Justification.

C. First, let me tell you that Faith, in whatever acceptation, is no proper efficient cause of Justification, for such is only God through the satisfaction of Christ, accepting our persons and our weak performances, and not imputing our sins: in which act nothing in us can possibly have any, so much as inferiour, instrumental efficiency. It is true, the habit of Faith may in some sence be called the cause of the acts of Faith, and so of this act of receiving or embracing of Christ, in which sence 'tis called the Eye and Hand of Faith: but then it is clear, that this receiving of Christ is a thing very distinct from justification; the one is clearly the act of man, the other of God: and therefore to conclude that Faith is an efficient, though but instrumental, of justification, because it is an instrument of receiving Christ, is no solid argument; and so in like manner from its activity in other things, to infer its efficiency in Justification. The most that can be said is, that 'tis a condition without which God, that justifies the penitent believer, will never justifie the impenitent infidel; and therefore 'tis observable that 'tis no where said in Scriture, that Faith justifies, but we are justified by Faith, which particle [*by] is a peculiar note of a condition, not a cause.

Only a Condition.

*Ex genitivo.

S. But then what Faith is this which is the condition of our Justification?

C. That Faith which we shewed you was *Abrahams* faith; or in fewer words, the receiving the whole Christ in all his Offices, as my King, my Priest, my Prophet, whereby I believe the Commands as well as the Promises of the Gospel; or take the Promises as they are, *i. e.* not as absolute, but as conditional Promises. And this is a cordial practical belief, a firm resolution of uniform Obedience and Discipleship, *faith made perfect by works, Jam.* 2. 22. Intimating, that without the addition of such *works*, such Obedience Evangelical, any other act, or part, or notion of Faith, would be imperfect, unsufficient to this end, that is, to our *Justification.*

fication. The ſame is called in a parallel phraſe, *Faith * conſummate by love,* Gal. 5. 6. (which indeed we render *working by love,* (but the Greek and Syriack ſignifies *conſummate by love*) that is, by acts of Chriſtian charity; and therefore in two parallel places it is thus varied, in one we read, in ſtead of it, the *new creature,* Gal. 6.15. in another, the *keeping the Commandments of God,* 1 Cor. 7. 19.

* ἐνεργουμένη δι' ἀγάπης

Juſtification by Faith.

S. *But how then is it ſo often ſaid, that we are not juſtified by works,* Gal. 1. 16. *and* Rom. 3. 28. *that we are juſtified by faith without the deeds of the law?*

C. I have in effect already told you, and ſhall in a word again tell you. The word [*works*] and [*deeds of the law*] in thoſe places ſignifies legal obedience, or circumciſion, and the like Judaical out-dated ceremonies; and [*Faith*] the Evangelical Grace of giving up the whole heart to Chriſt, without any ſuch obedience or Judaical obſervances: and ſo 'tis truly ſaid, *we are juſtified by faith without them,* i. e. without ſuch *works,* ſuch *obedience*; yet not excluding but including that Evangelical obedience, for without that, *faith is dead,* ſaith S. *James,* 2. 17. and then ſure not able to juſtifie any. And therefore you may obſerve in that Apoſtles diſcourſe, *James* 2. he affirms that *Abraham was juſtified by works.* v. 21. and makes that a parallel phraſe to that of the Old Teſtament, *Abraham believed God, and it was imputed to him for righteouſneſs,* v. 23. where, as [*Juſtification*] and [*imputed to him for righteouſneſs*] are phraſes of the ſame importance, ſo are [*works*] and [*believing*] alſo.

S. *The reaſon of it, I conceive, is becauſe faith always brings forth good works, or if it do not, it is no true Faith.*

Works do not infallibly follow Faith.

C. I am not altogether of your opinion, for I conceive it very poſſible for me to believe, and yet not to live accordingly. The truth is, that is not a juſtifying Faith, or ſuch as even now I defined, and ſo no true faith in that ſence, but yet it may be a true Faith, for ſo much as it is; or if you will, it is one part of true Faith, which is oft miſtaken for the whole. I may truly, without all doubting, believe the Promiſe of mercy and ſalvation

ſalvation to the true penitent, and none elſe, which belief is very fit and proper to ſet me a reforming and amending, and yet 'tis poſſible for temptations of carnal objects to perſwade me to defer this duty, nay never to think fit to ſet my ſelf to the performance of it, the preſent *pleaſures of ſin* may out-weigh in my debauched choice thoſe future ſpiritual joyes; nay, I may ſee and like them, and yet for the preſent embrace the contrary, the Will of man being a middle free faculty, not abſolutely obliged to do or chuſe what the Underſtanding judgeth moſt honeſt, *i. e.* what *Reaſon*, and *Faith*, and the *Spirit* of God commandeth to be done. The truth is, if this *Faith* get once to be radicated in the heart, to rule and reign there, if the *Will* chooſeth what *Faith* recommendeth, then it bringeth forth all manner of good works; and ſo then 'tis the conſummation of that former act of *Faith* by this latter, or (in the words of Saint *Paul* and Saint *James*) the conſummation of *Faith* by Charity and good Works, that God accepteth in Chriſt to *juſtification*, and not the bare aptneſs of *faith* to bring forth *works*, if thoſe *works* by the fault of a rebellious infidel will not be brought forth.

S. *But is there no one peculiar act of* Faith *to which* juſtification *is particularly imputable?*

C. That to which Juſtification is promiſed, is certainly the giving up of the whole ſoul intirely unto Chriſt, accepting his Promiſes on his conditions, undertaking Diſcipleſhip upon Chriſts terms. But yet 'tis poſſible that ſome one act of *Faith* may be more excellent and acceptable in the ſight of God than others; as that humble act of the faithful ſervant, that when he hath done all, acknowledges himſelf unprofitable, and ſo *excludes all glorying*, (which the Apoſtle makes very neceſſary to *juſtification*, Rom. 4.) expects all good from Gods free mercy in Chriſt, without any reflexion on any of his own performances; or again, that of full truſt, affiance, reliance, rolling ones ſelf on God, depending on his All-ſufficiency in the midſt of all difficulties, on the Fidelity of him that hath promiſed, when all worldly

Some acts of Faith more excellent than others.

worldly probabilities are to the contrary: but then this must be accompanied with other acts of Faith, when occasion is offered for them, and with use of the means prescribed by Christ, or else reliance may prove presumption after all. And however it is, *we must adde to our faith vertue*, &c. or else our Faith may still be dead, liveless, being alone, that is, unable to stand us in any stead to the desired end.

S. *I could hear you, and propose scruples to you much longer on this argument, but I desire to carry away only so much of this subject of Faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on this theme; and therefore I shall importune you no farther about it: but yet only vary, not end, your trouble, and advance to the next Theological Grace, that of Hope, and desire your directions in that particular.*

Of Hope.

C. This *Grace* is subject to some mistaking, and therefore I shall desire you to mark carefully what I conceive of it,

S. *What is Hope?*

C. It is a patient comfortable expectation of the performance of Gods Promises, belonging to this life or a better.

S. *What is the ground of Hope?*

The ground.

C. Some sure word of *Promise* assented unto by *Faith*.

S. *What is the object of Hope?*

The object twofold.

C. It is made up of two things; 1. The thing promised, 2. the Cause or Author of it. 1. The thing promised, or the performance of that promise. Such is the *Resurrection of the dead*, which nature cannot help us to see any thing into, but being believed by *Faith*, becomes the object of *Hope*. And it is observable, that seven times in the *Acts* of the *Apostles* the word *Hope* refers to this one object, the *Resurrection* or future state or life in another world; which indeed is the supreme object of the Christian hope, and all other things but in an inferiour degree, and as they refer to that, and in order to that great treasure of our rejoycing. Though the truth is, as there be *promises of this life* as well as of another,

(as that God will give us all things neceſſary for us, and the like) ſo is there a *Secular Hope*, or an *Hope* of *this life*, and an object of that *Hope*.

S. *What is that Secular Hope?*

Secular Hope. C. A Reliance on God, that he will ſend me whatſoever is good for me.

S. *What is the object of that Hope?*

C. Good ſucceſſes, good things.

S. *Am I bound to hope that all things that are good for me ſhall befal me?*

The conditions of that. C. I muſt anſwer you with ſome caution. Firſt, thoſe Promiſes are conditional, *All things ſhall tend to good to them that love God.* If we be Lovers of God, then that Promiſe belongs to us, not elſe. And conſequently then we are to *hope* it, not elſe; *Ye that fear the Lord, hope in the Lord*, ſaith the Pſalmiſt.

S. *But is every true ſervant of God bound to hope that God will give him all ſecular good things, as wealth, peace, honour, and the like?*

C. There is another condition required in him firſt before that Promiſe belongs to him, and conſequently before he is bound to that Hope.

S. *What is that?*

C. To pray for them, for the Having and Finding is promiſed to none but them which ask and ſeek; yea, and to uſe the means ordinary and lawful, which are in order to that end, as labour, and the like, (among which mercifulneſs and liberality is one, to which the Promiſe of ſecular wealth is moſt frequently made, and the contrary threatned with want.)

S. *Well then, muſt the ſervant of God having prayed, and uſed thoſe means, hope and be aſſured that that which he thus prayes for ſhall be granted him?*

C. Yes: either formally, or by way of equivalence; either that, or ſomething that is better; or again, either now, or when God ſees fitter for him: for this muſt be allowed God, to be able to chuſe for us better than we can for our ſelves, both for the thing it ſelf, and the time of conferring it. For many times, that which we ask, would, if it ſhould be granted, be worſe for us, and perhaps

perhaps tend to our destruction; and then God by denying the particular matter of our prayers, doth grant the general matter of them, which alwayes is that which is best for us. Sometimes again he defers to grant, that we may re-inforce our impression, pray more ardently; and for us to be so exercised in prayer and hope, is best for us also.

S. *Are we bound then thus to expect and hope in every thing that we pray for?*

C. Yes, we are, and the want of that is the sin of doubting, noted by Christ and his Apostles.

S. *Well, but you told me there was another part of the object of Hope, besides the thing promised, which you called the cause or author of it. What is that?*

C. The Person that is to make good his Promise to me, which is God himself. And therefore we are so often exhorted *to hope in the Lord*, &c. For as in the other affections, we are not only angry at the injury or the provoking thing done to us, but at him that did it, and we do not only fear pain and punishment, but him also that can inflict it on us; so we do not only hope for heaven, or for any other good thing, but for God as the Fountain of our bliss, and through whose mercy it is that it befals us. This is called *hope in him*, or (as it should rather be rendred) *hope on him*, 1 *John* 3. 3. And this is a special act of *Christian* hope, to be thus unbottom'd of our selves, and fastned upon God with a full reliance, and trust, and dependence on his mercy. The Author of our hope.

S. *I thank you for this direction. Give me leave to proceed. What be the seasons and opportunities of this hope?*

C. 1. Time of Tribulation, Rom. 5. 4. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* Where the word which we render * *experience*, signifies *approved upon a tryal*, and the sence runs thus; Tribulation is a season and a means to work patience, and that patience to produce approbation, as of one that is tried in the fire, and has past the test; and this is a mean to work an hope Seasons of Hope.

* Δοκιμὴ.

or expectation of reward, and that hope will not confound or ſhame, that is deceive, any that relies on it, and beſides will keep from being aſhamed of thoſe ſufferings, and make us rather glory, *v.* 3. that is rejoyce in them, as in the moſt benigne auſpicious ſignes, that in another world there is a reward for the righteous, becauſe in this life 'tis the contrary rather. So *Rom.* 12. 12. *Rejoycing in hope*, and *patience in tribulation*, are joyned together. 2. Time of Temptation, when ſome preſent delight is ready to invite to ſin, or preſent bitterneſs to deterr from the wayes of God, then the hope of future joyes (to be exchanged for that bitterneſs, and to outvie and preponderate that pleaſure) comes in ſeaſonably. 3. The time of Mourning for the dead, which the aſſured hope of a Reſurrection will moderate and alleviate.

S. *You told me the ground of Chriſtian hope was the Promiſes. I pray is a man to hope for nothing but that for which he hath ſome promiſe in Scripture?*

C. He may perhaps lawfully hope for ſome things for which there is no Promiſe, ſo there be nothing to the contrary; but then this is not the Grace of hope, but a good natural aſſurance or confidence, which *Ariſtotle* obſerves * young men to be full of, and old men not ſo inclined to. But if it be for any ſpiritual matter, it is (if it be not grounded on ſome Promiſe) but preſumption.

* νέοι γὰρ ἐλπίδος πλήρεις, γέροντες δύσελπι.

S. *There is no promiſe in Scripture for every particular mans eternal ſalvation, yet ſure every man is bound to hope he ſhall be ſaved.*

Whether every man be bound to hope he ſhall be ſaved.

C. This is the miſpriſion I deſired to anticipate and foreſtal in you, and now I muſt be fain to cure, ſeeing I could not prevent it. To which purpoſe you muſt again remember, that Gods promiſes being the ground of Hope, and thoſe promiſes being but ſeldom abſolute, moſtwhat conditionate, the hope (if it be the Chriſtian grace of hope) muſt be proportioned and attemperate to the promiſe; and if it exceed that temper and proportion, it becomes a tumour and tympany of hope. For example, that there ſhall be another ſtate

or

or life after the end of this, both for juſt and unjuſt, there is an abſolute promiſe, and therefore every man may juſtly hope for that; though to the ungodly it may be matter rather of fear than hope: but for a happy or joyful reſurrection to life, a bleſſed future ſtate, there is no abſolute unlimited, but conditional limited promiſe, to the true penitent believer, and to none else; for to all others God hath ſworn, they *ſhall not enter into his reſt*. And then he that is ſuch, may no more hope for his part in the *reſurrection of the juſt*, than for the moſt impoſſible thing: or if he do hope, that hope will ſtand him in no ſtead, will never make that true by hoping it, which was otherwiſe falſe: *The hope of the hypocrite ſhall periſh*, ſaith *Job*; and ſo the carnal impenitent, his hope ſhall periſh alſo, ſure will never be able to keep him from periſhing.

S. *What then is the Chriſtian hope in this particular?*

C. It is an aſſurance, 1. That though my ſins be never ſo great, they may be pardoned me, if the condition to obtain that pardon be not neglected. 2. To hope chearfully and confidently upon the obſervation of thoſe means. 3. (Which is the prime act and evidence of the Chriſtian hope) to ſet induſtriouſly and piouſly to the performance of that condition on which the promiſe is made; as St. *John* ſaith, *Every man that hath this hope purifies himſelf*. And 4. upon view of the ſincerity of that performance of mine, to hope comfortably and chearfully for Gods performance. In brief, the hypocrite or unreformed ſinner may have ſome room for hope ſuppoſitively, if he do change and repent, the honeſt penitent may hope poſitively. The former may hope as for a future poſſibility, the latter at the preſent as for a certainty. But the latter of theſe is the only Chriſtian hope. For by this you ſhall know a Chriſtian hope from all other, that he that *hath it purifies himſelf*, 1 Jo. 3. 3. The hypocrite or carnal man hopes, and is the wickeder for hoping; he fears nothing, and ſo diſcerns not the neceſſity of mending: the beſt way to reform ſuch a man, is to rob him of his hope, to bring him to a ſenſe of his danger, that he may get out of

The Chriſtian hope in this matter.

it, to conduct him by the gates of hell to a possibility of heaven But the Scripture-hope, the [*this hope*] as Saint *John* calls it, *i.e. the hope of seeing God*, 1 John 3.2. being grounded on conditional promises, (and that condition being purity, *holiness, without which no man shall see the Lord*) sets presently to performing that condition, that is to purifying, according as you shall see the practice of it in Saint *Paul*, 2 Cor. 7. 1. *Having therefore these promises*, (what promises? conditional promises, chap. 6. 17.) *let us purifie our selves*, &c.

Despair. S. *But is not Despair a sin? and doth not that consist in not hoping for heaven?*

C. The want of the *Christian hope*, is a *sinful despair*, but not the want of all kind of *hope*; the thinking it impossible his sins should be forgiven, though he should be never so truly penitent, is a sin, but that rather of *infidelity*, than *despair*, it being the disbelieving an eternal truth of God's. A consequent of this indeed may be *desperation*, (as on the contrary *hope* is a consequent superstructed on *faith*) to wit, when he that believes himself uncapable of pardon, goes on without any care or thought of reforming, such an one we vulgarly call a *desperate person*, and that sure is a most damning sin: but for him that lives an impenitent sinner, not to hope for mercy as long as he doth so, is sure no sin superadded to his impenitence; his impenitence is a sin, but that being supposed, his not hoping is but duty and justice; the contrary would be a greater sin and a more desperate sign. So that not every not hoping for Heaven is the sin of *Despair*, but rather the peremptory contempt of the *condition*, which is the ground of *Hope*; the going on (not only in terrors and amazement of conscience, but also) boldly, hopingly, confidently, in wilful habits of sin, which therefore is called *desperateness* also, and the more *bold* thus, the more *desperate*.

S. *But what if a godly penitent man should either doubt of his salvation, or not hope at all for it?*

Doubting of salvation. C. If that doubting or not hoping be only grounded in a false judgment of his own repentance and sincerity,

rity, in conceiting too meanly of himself, in thinking himself no true penitent when he is, this will not be the sin of *Despair*; no nor infidelity neither: because if he could believe his penitence sincere, (the want of which belief is not the dis-believing of any part of God's word, because that saith nothing of him particularly) he would assuredly hope; and now that only his humility makes him so comfortless, there is certainly no sin in that.

Excessive sorrow.

S. *But what if a sinner be so overwhelmed with sorrow, as not to lay hold on the Promises at all, is not this the sin of Despair?*

C. The trial of him will be by examining whether he purifie or no, that is, whether his sorrow bring forth fruits of amendment; if so, this is not the sin of *Desperation* yet; he hath the *Grace* of *Hope*, which brings forth fruits of *Hope*, though it be clouded over with a melancholy vapour, that it be not discernible even to himself. But if this trouble of mind set him a sinning farther, like *Judas*, who had *sorrow*, but then killed himself, this is *Despair indeed*.

The sinners hope of repentance & mercy.

S. *I shall sollicite you no further in this point, but for your Prayers that God will keep me from all premature perswasion of my being in* Christ, *that he will give me that Hope that may set me a purifying, and not suffer me to go on presumptuously or desperately in any course. Only upon an occasion of this Grace of Hope, give me leave to ask you, whether he that now lives in sin, and hopes he shall one day repent, and go to heaven, (this Repentance and that Heaven being a future good, and so the object of Hope) may be said to have the Grace of Hope in any kind?*

C. By no means: Because God hath made no such promise that he shall repent, nor without *Repentance* that any man shall have Heaven. This is a ground-work of carnal security, and no degree of the *Grace of Hope*.

The death-bed sorrow and hope.

S. *Once more. May he that hath gone on in a continued course of sin, and at last is overtaken with Gods judgements, (and seeing Hell gates open upon him, doth grieve*

for his wicked life, and upon that hopes for mercy) be conceived to be saved by that Hope?

C. I list not to pass sentence on any particular, because I cannot throughly discern his state; only I can say in general, I know no promise of pardon in Scripture to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is * *godly sorrow which worketh repentance*: which repentance, as it is available if true, though never so late, so is seldome true when it is late; nor can well be known to be true but by persevering fruits, which require time. And though a serions purpose of amendment and true acts of contrition, before or without the habit, may be accepted by God to my salvation; yet in this case there is no sure judgment whether this purpose be serious, or these acts true acts of contrition. And so in this case there is no sure foundation for his hope: and then a groundless hope, or a bare hope, without the other conditions to which the Promises belong, will never be able to save any.

* λύπη κατὰ θεόν.

Of Charity.

S *Shall we now proceed to the third grace, that of* Love *or* Charity.

C. Most willingly; it is a precious Grace, and that which Saint *Paul* prefers before *Hope* and *Faith*.

S. *But is any grace to be preferred before that of Faith? (I thought that had been the most necessary Gospel Grace.)*

The preeminence of that before Faith.

C. It is most certain there is, (*Faith* being taken in that notion which I told you belongs to that place) because Saint *Paul* hath affirmed it, that *charity is the greatest of the three*, 1 Cor. 13. 13. And it is as sure, that no other Scripture hath contradicted this. And although very great things are said of *Faith*, as of the only condition of *Justification* and *Salvation*, yet, 1. This is when it is in conjunction with *Charity*, *Faith consummate by love*. And 2. it is observable, that the most *imperfect* things are always the most *necessary*, and consequently the great necessity of *Faith* is no argument of its dignity in comparison of this other grace. For indeed *Faith* is necessary, as that without which *Charity* cannot be had: but then this alone is insufficient to save any, if Charity be

be not added to it. *Faith* is the foundation, which though it be the moſt neceſſary part of the building, yet is it the loweſt and moſt imperfect: *Charity* the ſuperſtruction, which is never firmly built but when grounded in *Faith*, and when it is ſo, it is far more excellent than its foundation. Beſides, *Charity* is a grace not out-dated in Heaven, as *Faith* and *Hope* are.

S. *But what is Charity?*

C. The ſincere love of God, and of our neighbour for his ſake.

S. *Wherein doth the love of God conſiſt?*

C. As love in its latitude is of two ſorts, of Friendſhip, and of Deſire; the 1. betwixt Friends, the 2. betwixt Lovers; the 1. a rational, the 2. a ſenſitive love: ſo our love of God conſiſts of two parts, 1. Eſteeming, prizing, valuing of God; 2. Deſiring of him. Love of God of two ſorts.

S. *How ſhall I know whether I do eſteem God as I ought to do?* Eſtimation.

C. If you would be content to do any thing or ſuffer any thing rather than loſe his favour, rather than diſpleaſe him. *If you love me* (ſaith he) *keep my Commandments.* And therefore loving him and obeying him, love and works (to wit, Evangelical works) are taken for the ſame thing in Scripture.

S. *How muſt this love be qualified?*

C. The ſpecial Qualification, or rather indeed eſſential property of *Charity*, is the Sincerity of it, as that is oppoſite to Hypocriſie, or a double heart, or divided love, or joyning any rival or competitour in our hearts with him. The loving God above all, and all other for his ſake; this is ſet down both by *Moſes*, Deut. 6. 5. and by Chriſt, *Mat.* 22. 37. and *Mark* 12. 40. and *Luke* 10. 27. (with a little variation by Saint *Matthew*) in theſe words, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy mind, and with all thy ſtrength.* The *Heart*, as I conceive, ſignifying the *Affections*; the *Soul* the *Will*, or elective faculty; the *Mind* the *Underſtanding*, or rational faculty; and the *Strength* the powers of the *body* for action; and all four together making up the whole man, and the word

All,

All, affixt to each, not to exclude all other things from any inferiour part in my love, but only from an equal or ſuperiour intereſt to exclude a partial or a half love.

S. *What are the motives that may ſtir up this love in my heart?*

Motives to it. C. 1. The conſideration of God's infinite eſſence. And 2. of his moſt glorious Attributes. And 3. of his bounteous actions towards us in creating, redeeming, preſerving, and providing ſuch rewards for thoſe that love him.

S. *What is that other part of Love which you call the Deſiring of him?*

Deſire. C. The actual appetition or faſtning our affections on him, deſiring to enjoy, 1. his *Grace* or ſanctifying Spirit here, and 2. the perpetual Viſion of him hereafter. The former part of this is called *hungring and thirſting after righteouſneſs*, a hatred and impatience of ſin, a deſiring to be out of that polluted condition, and to be made like unto God in Holineſs and Purity, (and you may know the Sincerity of that, 1. By Aſſiduity and frequency and fervency in Prayer, that way of converſing and communing with God, a moſt infallible concomitant of this kind of love; 2. by loving and ſeeking the means, 1. of reſiſting ſin, and 2. of receiving, and 3. of improving of Grace; that one principal *Deſire* of *David's*, *That he might dwell in the houſe of the Lord all the dayes of his life, to behold the fair beauty of the Lord, and to viſit his Temple*) The latter part of this is called by the ſame *David*, the *longing of the ſoul after God*; by S. *Paul*, *deſiring to be diſſolved and to be with Chriſt*.

Trial of that.

S. *What are the motives to this kind of love?*

Motives to it. C. 1. Gods loving us firſt, and dying for us, an expreſſion of that love, able to conſtrain and extort a reciprocation or return of love. 2. The true ſuperlative Delight even to fleſh and bloud that is in Sanctity, and the practice of Chriſtian vertues, beyond all that any ſenſual pleaſure affords, ſo great, that when they are expreſt by the Apoſtle in theſe words, 1 *Cor.* 2. 9. [*Neither eye hath ſeen, nor ear heard, neither hath it entred into the heart of man to conceive what things God hath*

hath prepared for them that love him] (which in that place clearly belongs to the *hidden wisdom of God*, v. 7. and the *deep things of God*, v. 10. and the *things that are freely given to us of God*, v. 12. the spiritual *Manna* or *Preparation* for the lover of God to feed on) they are ordinarily mistaken for the description of *Heaven*. 3. Those joys in the Vision of God in another life, thus described by the Psalmist, *In thy presence are fulness of joys, and at thy right hand pleasures for evermore.*

S. *Well, you have gone through the two parts of the love of God; and told me that the sincerity required in it requires me to love God with all my heart. May not I then love any thing else but God?*

C. You may, but with these conditions. 1. That it be not some prohibited object, as the world and the things of the world; that is, any thing that is vain or sinful in it, *for if any man love the world, the love of the Father is not in him*, 1 John 2. 15. 2. That it be in a degree inferiour to the love of God: thus God being loved above all, other things may lawfully in a lower degree be loved also. 3. That those other things be loved for Gods sake, and in that order that he prescribes them.

Love of other things beside God.

S. *But may not the outward expressions of love in many good Christians be greater to some other object than to God? or is this incompetible with the sincerity of the love of God?*

C. Our love of God may be sincere, though it be accompanied with some frailties: now the sensitive facultie may have a sensitive love of some sensitive objects; which though it be moderated so as not to fall into sin either in respect of the object or the excess, yet through the nature of mans sense may express it self more sensitively toward that inferiour object than towards God himself; and this is a piece of humane frailty, not to be wholly put off in this life. And yet for all this the love of God may be more deeply radicated in that soul; and that will be tried by this, that if one were to be parted with, I would part with any thing rather than God. But that not to be judged by what

Outward expressions of love more to other things than to God.

what I would answer, if I were asked the question; nay, nor what I would resolve at a distance: but in time of temptation and actual competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really do. This may best be understood by that other passion of sorrow. I may weep more for the loss of a friend than for my sins; yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may and must our love of God be most firmly rooted, though not so passionately expresst, as through the infirmity of our flesh and nearness of other objects to it our love to them is wont to be.

Passionate sorrow.

Charity to the neighbour.

S. *Shall we proceed to the other branch of Charity, that of our Neighbour? and first, what do you mean by the word* Neighbour?

C. Every man in the world, for so Christ hath extended the word, *Luke* 10. 36, 37. not only to signifie the *Jew* in relation to the fellow *Jew*, who was the Old-Testament-Neighbour, but to the *Samaritan* in relation to the *Jew*, i. e. to him that was most hated by him, as appears by the parable in that place.

S. *What is the love of my Neighbour?*

C. 1. The valuing him as the Image of God, one for whom Christ died, and one whom God hath made the proxy of his love, to receive those effects of it from us which we cannot so well bestow on God. 2. The desiring, and 3. The endeavouring his good of all kinds.

The degree of it.

S. *In what degree must this be done?*

C. As I desire it should be done to my self.

S. *How is that?*

C. Why, in all things to deal with other men as (if I might be my own chuser) I would wish that other men, nay God himself, should do to me. This will certainly retain me within the strictest bounds of Justice to all men I have to deal with, (because it is natural to desire that all men should deal justly with me) and teach me all mercy to others both in giving and for-

forgiving and bleſſing them, becauſe I cannot but deſire that God ſhould be thus merciful to me.

S. *But will not my love of God be ſufficient (without this other love of my Neighbour) to denominate me charitable?*

C. It will not. 1. Becauſe this loving my Neighbour is one, nay many, of the Commandments which he that loveth God muſt keep, 1 *John* 3. 13. 2. Becauſe God hath pleaſed to appoint that as the teſt of the ſincerity of the love of God, in judging of which we might otherwiſe deceive our ſelves and prove lyars, had we not this evidence to teſtifie the truth of our love, according to that of Saint *John*, 1 Epiſt. 4. 20. *For he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?* Which place argues that all the arguments or motives which we have to love God, we have to love our brother alſo, God having devolved all his right to our love upon our brethren here, (and therefore interpreting whatſoever is done to them as done to himſelf) not ſo as to deveſt himſelf of it, but to accumulate it on his image here below, communicating all his claims to it; to which claims of God our relation to our Brethren ſuperadding one more, that of acquaintance, and affinity of our humane nature, expreſt by thoſe words, [*his brother whom he hath ſeen*] it follows in all neceſſity, that he that loves not his brother, that behaves not himſelf to all men, ſuperiors, equals, inferiours, ſtrangers, friends, enemies, Turks, Jews, Heathens, Hereticks, ſinners, according as the rules of Chriſtian charity, of juſtice and mercy oblige him, is not a lover of God.

S. *Is there any more that I need know concerning this grace?*

C. No more at this time: The particulars farther conſiderable will come in our rode hereafter.

S. *Your propoſed method then leads me to* Repentance *next; what is* Repentance? Of Repentance.

C. A change of mind, or a converſion from ſin to God. Not ſome one bare act of change, but a laſting durable ſtate of new life, which I told you was called alſo *Regeneration*.

S. *But*

Regeneration.

S. *But is not* Regeneration *an Act of new birth?*

C. Not only that, but it is also the state of new life, (called the *New creature*) living a godly life, or such as will become the sons or children of God; for the Scripture-phrase, to be *regenerate* or *born again*, or * *from above*, is all one with being a *child of God*, that is, one, who, as he hath his seed of new life from the *Spirit of God*, so returns him the obedience of a Son-like gracious heart, lives like a son in his family, and never goes from him with the Prodigal into the far Country.

* ἄνωθεν.

S. *Of what parts doth Repentance consist?*

C. Not properly of any, it being nothing else but a Change of mind or *new life*; yet there are many preparatives in the passage to this state, every of which doth also in some measure accompany it whereever it is.

S. *What are those Preparatives then?*

Preparatives to Repentance.

C. 1. Sense of sin. 2. Sorrow or contrition for sin. 3. Confession of sin. 4. Disclaiming, forsaking, resolving against sin.

S. *Wherein doth the* Sense *of sin consist?*

Sense of sin.

C. In discerning 1. the Odiousness, 2. the Danger of it.

S. *What Odiousness?*

The odiousness.

C. 1. How it displeaseth God, and makes us odious in his sight. 2. How it defiles and defames us, turns the *members of Christ into members of an harlot*. 3. Makes us odious to all good men. 4. Makes us uncapable of heaven, wherein *nothing shall enter that defileth*, Rev. 21. 27.

S. *Wherein doth the* Danger *consist?*

The danger.

C. In bringing, 1. the curses of this life upon us: 2. temporal death: 3. eternal plagues and torments in another world.

S. *What then is a* Sense *of these?*

C. 1. A conviction of the truth of these. 2. A serious consideration and pondering of this important truth as it concerns our endless weal and woe. 3. A being affected with it, so as to humble our souls in that sense, which leads to sorrow and contrition.

S. *What*

S. *What is sorrow and* Contrition *for sin?*

C. A being grieved with the conscience of sin, not only that we have thereby incurred such danger, but also that we have so unkindly grieved and provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier. Contrition.

S. *Is it not sufficient to grieve in respect of the danger and damnation which sin betrayes me to? and is not such grief* Contrition?

C. No, it is but Attrition (as the Schools use to speak) a fretting of the heart, not breaking of it, which any man living would have, when he saw such danger near; he would be prickt at heart, and be ill pleased to see hell gaping upon him: and you may observe, that where such present danger is the only cause of sorrow, when that danger is over, there seldom or never follows reformation. And therefore that opinion and doctrine of the Papists, who teach that this Attrition (or sorrow that we shall be punished) without producing amendment of life in the sinner, yet by the *power of the Keyes, i. e.* by the *absolution of the Priest*, is turned into Contrition, is a most unkind deceit of Souls; for there being no Promise of Scripture that such Attrition alone, or flying from the *wrath to come*, Mat. 3. 7, 8. shall be sufficient to obtain pardon without *bringing forth meet fruits of repentance*, the Priest that absolves any on no better grounds than those, goes beyond his Commission, and by telling a lye, can never make that lye become truth, by absolving an uncontrite sinner, cannot make him contrite, either in reality, or in Gods acceptation of him; because he hath not promised to accept any but the broken and contrite, and therefore not any thing else in stead of Contrition. Attrition.

S. *What think you then of that sorrow and compunction that the approach of death and terrors of the Gospel bring men to?* Death-bed Compunction.

C. If it be a bare sorrow and compunction, only respecting those present terrours, and advancing no higher, then certainly it hath no promise of mercy belonging to it. But if that which begins thus, by Gods mercy

cy allowing of time, and by his grace using these terrors for the softning of the heart, improve farther into sorrow for displeasing of God, and from thence into a real sincere resolution to amend and forsake sin, then these superstructions have a promise of mercy belonging to them, though that foundation had not. The only thing then in this matter to be considered is, whether it be thus improved or no: and that no man can certainly judge of, neither Confessor nor Patient himself, but by the fruits of it afterwards in time of Temptation. For 1. the man himself may through self-love take that for Godly sorrow and resolution of amendment, which is only sorrow for his own danger, and willingness to avoid that: and again, when foreign temptations are out of the way, and by disease, &c. inner flames quencht in him, he may resolve against those sins which before he had lived in; or, by way of natural revenge, he may vow never to return to those sins which he hath had such experience of, for the emptiness and damningness of them, and so think himself a compleat penitent. And 2. the sensitive expressions being oft as great for the one as the other, nay greater for danger than for sin, and from weakness of body than change of mind, the *Confessor* may easily mistake likewise; but when God pleaseth to restore health and strength, when those present apprehensions are over, and temptations of the world and flesh return again, and perhaps some new that were not before in his rode, then if the sorrow continue as great, and the resolution as earnest, and persevere to hold out in despight of temptations to the contrary, and take not up any new sins in exchange for the old, this is a comfortable evidence that that sorrow was contrition, and that resolution a sincere resolution. But if this time and means of trial being allowed, the matter prove otherwise, if the penitent return to his vomit in spight of the loathsomness of it, if he overcome his dislikes to sin, and so fall back to his former jollity and luxury, or in stead of those nauseated sins, make some other choice of a new path to hell, entertain covetousness in stead of prodigality, spiritual pride in

inſtead of carnal ſecurity, envy, malice ſedition, faction, in commutation for luſt, and the like: this is a demonſtration that that ſorrow was not contrition, that reſolution no ſincere reſolution, and conſequently that if that man had then died, there would not have been found any thing in him which God hath promiſed to accept of. But if the caſe be ſet in a third or middle way, that the Patient die before any ſuch trial hath been made, either to evidence the ſincerity or unſincerity, then that which remains for us is not to judge, but to leave him to God's inſpection, who can ſee without thoſe waies of trial, and diſcern what it was in its ſelf, attrition, or contrition, ſincere, or not ſincere, whether it would have continued (or no) a through change of mind; and conſequently will *accept the will for the deed*, if it be a firm and ratified will, and not elſe. And ſo in brief, God may have mercy on him whoſe Repentance began never ſo late, if he ſee it was ſincere Repentance. But in this caſe there is ſmall matter of comfort to us, becauſe there is no ſuch way of aſſurance that we are ordinarily capable of, nor reaſon to hope that God will afford us any extraordinary; and for any man to put off his preſent Repentance, on contemplation of a poſſibility that his later repentance may ſerve the turn, is the moſt wretchleſs preſumption in the world, and that which I am ſure hath no Promiſe of Mercy annexed to it.

S. *I ſhall ſatisfie my ſelf with theſe grounds of reſolution for this matter, and conceive that any more particular difficulty will be ſalved by the application of theſe grounds to it, and ſo not object what was obvious to have done, the example of the Thief on the Croſs, which is ſo common ground of ſecurity and preſumption to carnal livers; becauſe I already diſcern reaſon to think his ſtate the ſtate of true* contrition *and* converſion, *and not only of* attrition, *becauſe in thoſe minutes he lived on the Croſs, he gave ſuch evidence of this in confeſſing and praying to Chriſt, when his own Diſciples had forſaken him, and beſide, Chriſt, who knew his ſincerity, and will not accept the unſincere, revealed to him his*

acceptance of him. I shall therefore detain you no longer with questions of this nature, but proceed to enquire more particularly of Contrition.

What sins must be taken in by it? or for what must this godly sorrow be conceived?

What sins Contrition belongs to.

C. For all kinds and sorts of sin. 1. For the weaknesses, frailties, and pollutions of our nature, our proneness and inclinations to sins; for though these being unconsented to are no actual sins, yet are they matters of true sorrow and grief and humiliation to a true Christian (as infelicities, if not as sins) that he is such a polluted unclean creature, and so apt to fall into all sin, if he be not restrained and prevented by God's Grace. 2. For the sinful acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The slips and relapses of our most regenerate life, and the infinite frailties and infirmities that still adhere to it.

S. *Are any of those which you named under the first head,* Infelicities *only, and not* Sins?

C. Yes, the *weakness of our nature*, as that signifies the want of strength, the not being able (since God withdrew his extraordinary gift of Grace) to perform the perfect will of God; this cannot it self be called a sin, but rather a punishment of *Adam's* sin, and so to us an unhappiness and infelicity. So likewise our inclination to sin, as that signifies the inclination of the flesh to the carnal object, the bending of the eye to the beauty, the taste to the sweetness, which is naturally acceptable to it, and was discernible in *Eve* before the fall, and so cannot be said to be sin in that notion, but rather *temptation*, which to resist is an act of *vertue*, and *victory*; though as it signifies the inclination of the will to one side rather than the other, to the *evil* more than the *good*, to the *carnal* forbidden than to the *spiritual Christian* object, it is a kind of aversion from God, and a degree of *conversion* to the *creature*, and so a sin in that respect.

S. *But how can* Contrition, *which you called a Preparative to repentance, and so to Regeneration, include sorrow for the sins of the regenerate life?*

C. I told you these Preparatives to Repentance do also

alſo accompany it whereſoever it is: and in that reſpect it will be clear, that *Contrition* is not one initial act of ſorrow for *ſin paſt*, but alſo a current permanent ſtate of ſorrow and humiliation for *ſin preſent*, and through the whole life never out-dated.

S. *What now is* Confeſſion *of ſin?* Confeſſion

C. It is of two ſorts: 1. To God, 2. To Men; eſpecially the *Presbyters*.

S. *What is* Confeſſion *to God?* to God:

C. An humble, ſorrowful acknowledgment of ſin in prayer to God. 1. By *confeſſing* that I am a ſinner, who have worthily deſerved his wrath. 2. By *enumeration* of the particular ſorts of ſin of which I know my ſelf guilty. 3. By *aggravating* theſe ſins upon my ſelf, by the circumſtances and heightning accidents of them. 4. By *comprizing* all my unknown, unconfeſt ſins under ſome ſuch penitentiary form as that of *David's*, *Who can tell how oft he offendeth? cleanſe thou me from my ſecret faults.*

S. *How doth the neceſſity of this appear?*

C. Beſide the practice of *David* and other holy men in Scripture, by theſe expreſs Texts: *If we confeſs our ſins, God is faithful and juſt to forgive us our ſins*; and, *He that confeſſeth and forſaketh ſhall have mercy.*

S. *But why then ſhould we confeſs to men, and particularly to Presbyters?* to man:

C. 1. Becauſe we are commanded by S. *James*, 5.16. *to confeſs our faults one to another*, that we may be capable of one anothers Prayers. 2. Becauſe our *ſins* may poſſibly be ſuch wherein other men are injured, and then Confeſſion to them is the firſt degree toward Reconciliation, *Mat.* 5.24. Or if they be only againſt God, then *Confeſſion* of them to his Miniſters alſo will be no way improper, but in ſome kind neceſſary to him which deſires their Abſolution, ver. 15. 3. Becauſe there being two parts in ſin, the guilt and the corruption, the one to be pardoned, the other cured; the firſt being confeſt to God, to obtain his pardon, ought alſo, if it have been offenſive and ſcandalous to the Congregation, to be acknowledged to them, that that expreſſion to the Miniſter.

of Repentance may make Satisfaction to them for the ill Example, and avert and deter from sin whom it had invited to it. And for the cure, it will sure be very profitable to advise with others, especially the Physicians of the soul, how and by what means this cure may be wrought, how a raging sin may be subdued, the occasions to it avoided; to which end alone the disclosing of the particular state is more than profitable; and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper useful means to a necessary end, unless without that help he can direct himself, which ignorant men and habituate sinners in any kind will hardly be able to do. 4. Because this may much tend to my comfort, when another (whose office it is) upon a strict survey and shrift of my former life, and present testification of my Repentance, may upon good grounds give me Absolution, and pass judgment on me, better that I can do on my self.

S. *What is the fourth Preparative to Repentance?*

Vow of New life.

C. A firm Resolution and vow of new life. 1. An abjuring of all my former evil ways, *i. e.* both of the *sins* themselves, and the *occasions* which were wont to bring me to those *sins*: 2. A resigning my self up to do the will of Christ: 3. The pitching on some particular duties of Piety and Charity, which were most criminously omitted before, and are most agreeable to my calling to perform, and to bring forth all other meet fruits of Repentance.

S. *What now is the penitent state?*

The Penitent state.

C. The actual continued performance of these Resolutions both when Occasions are offered, and when Temptations to the contrary.

S. *But what if those Resolutions be not then performed?*

C. Then is not that to be accounted a Penitent or Regenerate man.

S. *But what? are no sins competible with a Regenerate estate?*

What sins competible therewith.

C. Yes. 1. Sins of infirmity; 2. of ignorance, and (under that head of infirmity) 3. sins of sudden surreption;

reption; and 4. such as by daily incursion of temptations (though constantly resisted, yet) through the length of the work, and our frailty, and *Satans* vigilance sometimes are gained from us: all these (together with those which 5. through levity of the matter insensibly steal from us) are by general Repentance, (*i. e.* humbling our selves before God for them, begging Gods pardon in Christ, and labouring against them more diligently for the future) reconcileable with a Regenerate estate; these are *spots*, but those *spots of sons*, though they be never totally overcome in this life. 6. Some one wilful act of deliberate sin, which we might have resisted, if it be presently retracted with Contrition and Confession, and reinforcing of our Resolution and Vigilance against it, and so not favoured or indulged unto, may be also reconcileable with a regenerate state so far, as not wholly to *quench the Spirit* of God, to cause spiritual desertion, though it do grieve that Spirit, waste the conscience, wound the soul, and provoke God's displeasure (from which nothing but hearty Repentance can deliver us) and commonly bring some temporal judgment upon us.

S. *What then are unreconcileable with a Regenerate state?* What incompetible.

C. Whatsoever are not competible with an honest heart, a sincere endeavour: particularly these two, Hypocrisie and Custome of any sin. *Whatsoever is born of God doth not commit sin,* 1 Joh. 3. 9. (*i. e.* doth not *live* in sin as in a trade or course) *for his seed remaineth in him*; (there is in the Regenerate a new Principle or seed of life, a Principle of Cognation with God, which whilest it continues in him, is still a hazening him out of sin) *and he cannot sin in such a manner, because he is born of God*: or if he do, he is no longer a *child of God*, or Regenerate person: or, as S. *Paul* saith, Gal. 5. 16. *Walk in the Spirit, and you shall not fulfil the lusts of the flesh*, *i. e.* these two are unreconcileable; as when we say, an honest man cannot do this or that, our meaning is not to affirm any natural impossibility, that he is not able, but that he cannot think fit to do it; the Principles

οὐ ποιεῖ ἁμαρτίαν, non operatur peccatum.

of Honeſty within him, as here the Seed of God, or new Principle in him, will reſiſt it; or if he do it, he is no longer to be accounted an honeſt man.

S. *This place in* S. John's *Epiſtle hath ſure great difficulty, I beſeech you make it as intelligible to me as you may.*

Interpreted C. I ſhall do it, and that moſt clearly, by bringing down the ſence of the whole Chapter from the beginning to this place in this brief Paraphraſe; do you look upon the words in your Bible, whileſt I do it. Ver. 1. *Gods love to us is very great in that he hath accepted us Chriſtians to be his children,* (which by the way is the reaſon that the world which rejected Chriſt, rejecteth us alſo.) Ver. 2. *And being children, though we know not exactly the future benefit which ſhall accrue to us by this means, yet this we know, that when this ſhall be revealed to us, we ſhall be like him, for we ſhall ſee him as he is, and that viſion will aſſimilate us unto him.* Ver. 3. *And the very hope of it now,* if it be faſtned on God, *hath the ſame power of making us pure, as he is pure.* For 1. *Hope* includes Deſire and Love of the thing hoped for, which being Heaven, a place of Purity, the hope of Heaven muſt include a Deſire of Purity: and therefore the Heaven that the ſenſual man deſires, if he deſire it for the preſent, is a mock-heaven; and if it be the true Heaven, the ſtate of purity, then he deſires it not for the preſent, but hereafter when ſenſual pleaſures ſhall have forſaken him. And 2. the Condition of Gods Promiſes being our Purification or Sanctification, and the particular Condition of this *ſeeing God* being *Holineſs*, it is madneſs for us to hope any thing but upon thoſe grounds; and therefore he that hath *this hope of ſeeing him*, or *being like him* hereafter, labours to become like him now in *Purity* (a ſpecial imitable quality of his.) And (Ver. 4.) *He that wants it,* (*i. e.* every one that committeth ſin) *is guilty of the breach of the law, of this Evangelical law of his; and that ſin it ſelf is that breach, upon which conſequently follows the forfeiture of thoſe Promiſes contained in it.* (Ver. 5.) *And to that end, that we, for whom Chriſt died, ſhould not thus ſin, it was without doubt that he came amongſt us, and ſin, or any*

ſuch

such impenitent committer of sin, is not in him. (Ver. 6.) *For every one that remaineth in him, as a member of his, sinneth not wilful deliberate sins: If any man do so, pretend or profess he what he will, he hath neither seen nor known Christ.* (Ver. 7.) *I pray, suffer not your selves to be deceived. Christ you know is righteous, and the way to be like him is to be righteous also; and that cannot be, but by doing righteousness, living a constant Christian life.* (Ver. 8.) *He that doth not so, but goes on in a course of sin, is of the Devil, and by his actions expresses the stock he comes of. For 'tis the Devil that began his age with sin, and so continued it, and so sin is his trade, his work; and this was a special part of the end of Christs coming, to destroy his trade, to dissolve that fabrick he had wrought,* i. e. *to turn sin out of the world.* (Verse 9.) *And therefore sure no child of Gods, none of that superiour stock will go on in that accursed trade, because he hath Gods seed in him,* that original of Cognation between God and him, *Gods grace that Principle of his new birth, which gives him continual dislikes to sin, such as* (though they do not force or constrain him not to yield to Satan's temptations, yet) *are sufficient to get him out of those snares;* and if he be a child of God, of *Christs making, like him that begat him in purity,* &c. * *he cannot, he will not thus go on in sin.* (Ver. 10.) *So that hereby you may clearly distinguish a child of God from a child of the Devil: he that doth not live a righteous and charitable life,* (*do justice and love mercy,* as *Micah* saith) *is no child of Gods, hath no relation of consanguinity to him.* I shall need proceed no farther; by this you will understand the sence of the Verse to be this, and no more: *Those that are like Christ, and so Gods Children, 'tis supposed that they have such a Seed or Principle of Grace in them, that inclines them to dislike, and inables them to resist all deliberate sins; and if they do not make that use of that grace, sure they are not like Christ, none of his fellow-sons of God*: a Regenerate man remaining such, will not, nay morally cannot, do so; so doing is contrary to a Regenerate state.

* Hæc non admittet omnino qui natu è Deo fuerit, non futurus Dei filius si admiserit. Tertul. de pudicit.

And to the same sence, Vi tus sine ulla intermissione perpetuaest nec à fecedere ab eo potest qui semel eam cepit. Nam si habeat intervallum si quando eâ carere pos-

sumus, redeunt protinus peccata, quæ virtutem semper impugnant. Lactā.

S. *I heartily thank you for this trouble. I ſhall divert you by another ſcruple, which is this: Will not, I pray you,* the fleſh, *as long as we continue in theſe houſes of clay, be we never ſo regenerate,* luſt againſt the ſpirit, the members war againſt the mind, *and ſo keep us from* doing the thing that we would, *yea and* captivate us to the law of ſin; *and ſo will not this captivity and thraldom to ſin, ſo it be joyned with a contrary ſtriving and diſlike, be reconcileable with a regenerate eſtate?*

C. Your queſtion cannot be anſwered with a ſingle Yea, or Nay, becauſe there be ſeveral parts in it, ſome to be affirmed, others to be denied; and therefore to ſatisfie you, I ſhall anſwer by degrees. 1. That there is a double ſtrife in a man, the one called a *war* betwixt the *law in the members and the law in the mind*, the other the *luſting betwixt the ſpirit and the fleſh*. The former, betwixt the law in the members and in the mind, is the perſwaſion of ſin or carnal objects on one ſide, and the Law of God inviting us on the other ſide, commanding us the contrary: and in this caſe, *the law*, as the Apoſtle ſaith, *being weak*, and not able of it ſelf to help any man to do what it commands him, it muſt needs follow, that they that have no other ſtrength but the bare light of the *law in the mind*, no grace of Chriſt to ſuſtain them in their combats, will by their carnal appetite be led to do thoſe things which the law tells them they ſhould not; which if they do and continue in them, this condition you will have no colour of reaſon to miſtake for a regenerate ſtate. 1. Becauſe it is the ſtate of him only that knows the law (which is not able to quicken or renew) conſidered without the grace of Chriſt, which is neceſſary to a regenerate man. 2. Becauſe this *law in the mind*, when it is not obeyed, but deſpiſed, doth ſerve only to teſtifie againſt us, that we *knew our Maſters will, and did it not*, i. e. that what we did was gainſt the dictates of our own conſcience, which ſure will never help to excuſe a ſin, (but rather to aggravate it) or conſequently to make that Act reconcileable with a regenerate eſtate, which otherwiſe would not be ſo And there-

The war betwixt the law in the members, & in the mind, Rom. 7.

therefore, 2. Of this kind of compoſition of a man, when his mind or upper ſoul being inſtructed in its duty, diſlikes the ſins he commits, and yet he contiaues to commit them, you may reſolve, that this ſtriving or this diſlike of his mind is no excuſe or Apology for his ſin, much leſs any argument of his regeneracy or good eſtate; but on the other ſide his *ſerving of, or captivity to, the law of ſin in his members*, is all one with the *reigning of ſin in his body, to fulfil the luſts thereof*, and that a ſure token of an unregenerate: for of every regenerate 'tis ſaid, 1 *John* 5. 4. *that he overcometh the world*, which is quite contrary to *being ſold under ſin*, (a phraſe referring to the Romans cuſtom of ſelling ſlaves under a ſpear, or to that which is ſaid of *Ahab*, 1 King. 21. 25. *that he was ſold to do evil*) being a ſlave of ſin, or *ſerving with the fleſh the law of ſin*; and therefore you may conclude, that he, whoſoever it is, *that with the mind ſerves the law of God*, i. e. approves of Gods command, or *conſents to it, that it is good*, and yet *with the fleſh, the members, ſerves the law of ſin*, that not only commits ſome act of ſin, but lives indulgently in it, and appears thereby to be enſlaved to it, is never to be counted of as a regenerate man, but only as one that by law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it.

S. *But what then is the other thing you told me of*, the luſting of the ſpirit and the fleſh one againſt the other?

C. Thoſe words you will find *Gal.* 5. where by the *ſpirit* is meant the Seed of grace planted in my heart by God, as a principle of new life, or the mind and upper ſoul elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that ſupernatural principle; and by the fleſh is meant again the carnal appetite ſtill remaining in the moſt regenerate in this life: and the *luſting of one of theſe againſt the other*, is the abſolute contrariety that is betwixt theſe two, that whatſoever one likes the other diſlikes; whatſoever the one commends to the Will, the other quarrelleth at. The luſting of the fleſh and ſpirit.

S. *What then is the meaning of that which follows this*

this contrariety, Gal. 5. 17. *in these words*, [so that you cannot do the things that you would?]

C. The words in *Greek* are not [that *you cannot do*] ἵνα μὴ ποιῆτε but [that *you do not*,] and the sence is, either 1. That this contrariety always interposes some objections to hinder or crosse you from *doing the things that you would*; i. e. sometimes the spirit crosses you from doing the thing that your flesh would have done, sometimes the flesh crosses you from doing the thing that the spirit would have done. And 2. whatsoever you do, you do, still, against one velleity (or wouldingness) or other; and secondly, with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever you do on either side, you do it not quietly, stilly, but with a great deal of resistance and opposition of the contrary faculty.

* lucta. S. *Well then, may this* * wrestling, *this resistance be in a regenerate man?*

The reluctance of the flesh. C. Undoubtedly it may, and in some degrees it will be, as long as we carry flesh about us, for the flesh will always dislike what the spirit likes. But then we must be sure that the flesh do not carry it against the spirit, *i. e.* do not get the consent of the will to it, for if it do, *lust conceives and brings forth sin*, even those works of the flesh mentioned ver. 19. for though this wrestling be reconcileable with a regenerate state, *i. e.* that a man may be and continue regenerate for all this, yet it is not an argument of a regenerate estate, so that every one that hath it, shall by that be concluded regenerate; for if the flesh carry it from the spirit, to *fulfil the lusts thereof*, it seems that man *walks not in the spirit*, ver. 16. and consequently is not in a regenerate state.

S. *But is every man unregenerate that doth any thing that the flesh would have?*

C. I told you, frailties and imperfections, and also sins of sudden surreption, and those that by daily incursion, continual importunity, at some one time gained in upon us, (so they were as suddenly taken and repented of) were reconcileable with a regenerate state; and therefore if it proceed no farther, it is only mixture of the

the flesh in our best actions, or else slips and trips or falls suddenly recovered again; but not carnality, or *walking after the flesh*. And for these you know the remedy I prescribed you, daily prayer for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in sin, or habits of carnality, 'tis not the *lusting of the spirit against the flesh* that will excuse them from being *works of the flesh*, or him that is guilty of them from being carnal. For it being too too possible and ordinary for the *lustings of the spirit* (*i.e.* spiritual motions) to be resisted, it will be little advantage to any to have had these motions, unless he have obeyed them, *i.e.* unless he walk *in the spirit*, and be *led by it*: for to such only it is that there *is no condemnation*, Rom. 8. 1.

S. *I shall detain you but with one scruple more, and that is, whether* **a vow or a wish that I were penitent, will not be accepted by God for repentance?*

* Votum pœnitentiæ, the wish to be penitent.

C. If you take that vow and that wish to be all one, you are mistaken; a wish is a far lower degree than a vow: and therefore I must dissolve your demand into two parts; and to the first answer, that the vow or resolution to amend, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to discern, but by seeing it prove otherwise in time of temptation: only God that sees the heart can judge of it before such trial, and if he find it sincere, he will accept of it. But for the wish that I were penitent, there is no promise in holy Writ that that shall be accepted, nor appearance of reason, why he that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents and punishment of impenitents is once assented to as true, 'tis impossible but the mind of man should wish for the one, and have dislikes to the other, and so there will be no vertue in that necessity. 2. Because that wishing is only a bare aiery speculative act of the mind, and not a practical of the will, which alone is punishable or rewardable. 3. Because the actions being contrary to such wishings

ſhings are more accuſable of deliberate ſin, and ſin againſt conſcience, than if thoſe motives which produced thoſe wiſhes had never been repreſented to the faculty.

Prayers for grace of Repentance.

S. *But are not* prayers *for the grace of repentance, (which are but a kind of articulate wiſhes, put in form of the Court, and addreſſed to God) accepted by God?*

C. Not ſo far as to ſave them that go no farther. Accepted they ſhall be (if rightly qualified with humility, and ardency, and perſeverance, or not fainting) ſo far as concerns the end immediate to them; *i. e.* God hath promiſed to hear them, in granting the grace prayed for, ſtrength to convert from ſin to God, (which is the clear Goſpel-promiſe, *How much more ſhall your heavenly Father give the holy Spirit to them that ask?*) and then when this grace, or ſtrength given, is thus made uſe of to actual reformation, then the promiſe of that other acceptance belongs to them alſo; and ſo prayer is a good means and wiſhing a good thing too, as previous or preparative to that, and both without doubt proceeding from the good Spirit of God. But yet if the whole work be no more but this, if he be advanced no farther toward repentance, but only to wiſh and to pray that he were penitent, this perſon remains ſtill impenitent; and ſo long the impenitents portion belongs to him, and none other: for ſtill *he that is born of God overcometh the world*: and he that is advanced no farther toward a victory, than to wiſh or to pray for it, is for that preſent far enough from being a conquerour; and if for the future he add not the ſincerity of endeavour to the importunity of prayer, the *Joſhua*'s hands held up to fight, as well as the *Moſes*'s to pray, the ſword of *Gideon* as the ſword of the Lord, there is yet little hope that ſuch victories will be atchieved.

S. *God grant me this grace, and an heart to make uſe of it. But we have ſkipt over one particular forementioned, the grace of Self-denial. And I do not remember that you mentioned taking up of the Croſs, which in Chriſts preſcriptions is wont to be annexed to it. Give me leave*

to

to recal them to your memory. And firſt, what is meant by Self-denial?

Of Self-denial.

C. The abnegation or renouncing of all his own holds, and intereſts, and truſts of all that man is moſt apt to depend upon, that he may the more expeditely follow Chriſt.

S. *What are theſe ſeverals that we are thus to renounce?*

C. In general, whatſoever comes at any time in competition with Chriſt. In particular, the particulars whereof every man is made up, his ſoul, his body, his eſtate, his good name.

S. *What under the firſt head, that of his* Soul?

What it is in reſpect of the ſoul.

C. 1. His Reaſon, when the word of Chriſt is contradicted or checkt by it: As in the buſineſs of the Reſurrection, and the like, I muſt deny my reaſon, and believe Chriſt, bow down the head and worſhip, captivate my underſtanding to the obedience of faith.

Denial of my reaſon.

S. *But I have heard that God cannot do contradictions, or make two contradictions true at once, and in one reſpect. How then can I be bound to believe God, when that which he ſaith contradicts reaſon?*

C. I am not glad that you have met with that ſubtlety, yet ſeeing 'tis proper to the particular we are upon, and that a branch of a practical point, I will endeavour to ſatisfie you in it, 1. By granting the truth of your rule, that To make both parts of a contradiction true, is abſolutely impoſſible, a thing which Gods infinite power and veracity makes as unfit for God to be able to do, as to lie or ſin; becauſe it were not an exceſs but defect of power, to be able to do theſe. But then ſecondly, you muſt know what is meant by contradictions, nothing but affirmation and negation of the ſame thing in all the ſame reſpects; as to be and not to be, to be a man and not a man, to be two yards long and not two yards long; which therefore are thus abſolutely impoſſible to be done, even by divine power. But then, thirdly, that which you called reaſons contradicting of Chriſt, is a very diſtant thing from this. For when reaſon ſaith one thing, and Chriſt the con-

How far. Not to believe Contradictions.

but to believe God rather than my Reason.

contradictory to that, reason doth not oblige me to believe reason; or if it doth, it bids me disbelieve Christ, and so still I believe not contradictories, whethersoever of the contradictories I believe. All that reason hath to do in this case, is to judge which is likeliest to judge of (or affirm) the truth, its self or God; wherein if it judge of its own side against God, it is very partial and very Atheistical, it being very reasonable, that God, which cannot lie, should be believed rather than my own reason, which is often deceived in judging of natural things, (its only proper object) but is quite blind in supernatural, till God be pleased to reveal those unto it. The short is, reason tells me (and in that it is impossible it should erre, especially God having revealed nothing to the contrary, it is doubtless that it doth not erre) that these two propositions cannot be both true, [there is another life] and [there is not another life;] and therefore I am not bound by Christ to believe both: but it doth not tell me, that to affirm another life implies a contradiction, but only professeth that it cannot perceive, or that it is above reason to discern, how there can be a return from a total privation to a habit again. And the like objections reason hath against some other things supposed in the Resurrection, which though nature cannot do, and consequently natural reason cannot tell how they are done, yet reason may acknowledge that the God of nature can do them and will do them, if he saith he will; and illuminated reason having revelation of this will of God, must and doth believe they shall be done, or else makes God a liar.

S. *What then is it to deny my reason?*

C. Whensoever my reason objects any thing to what God affirms, to resolve that God shall be true in despight of all my appearances and objections to the contrary.

S. *Is there any thing then else in the soul which I am to deny?*

C. Something there is which men are apt to overvalue, and something there is thought to be which

is

is not, and both thoſe muſt be equally renounced.

S. *What do you mean by that ſomething which is over-valued?*

C. Natural ſtrength, which is now ſo weakened, that it is not at all able to bring us to our journies end, without ſome addition of ſpecal grace of God, to prevent and aſſiſt in that work; and therefore all ſtrength in my ſelf, *i. e.* all ſufficiency in my ſelf, as of my ſelf, I muſt renounce, and apply my ſelf humbly in prayer for, and truſt in dependence on that ſpecial grace of Chriſt, to help me both to will and to do whatſoever is good, and that is, to deny my ſelf, that is, all opinion of my own abilities toward the attaining any ſupernatural end. Not over-valuing natural ſtrength.

S. *What is that other ſort of things which you ſay is thought to be, but is not?*

C. Any righteouſneſs of my own: for as for perfect unſinning righteouſneſs, he that ſhould pretend to that, *deceives himſelf, and the truth is not in him;* and for imperfect righteouſneſs, ſuch as by the help of grace this life is capable of, though that be a condition without which *no man ſhall ſee God*, (be either juſtified or ſaved) yet muſt not that be depended on as the cauſe of either, but only the free mercy of God in Chriſt, *not imputing of ſin*; and ſo I am to deny my own righteouſneſs, renounce all truſt in that for ſalvation. My own righteouſneſs.

S. *What now doth Self-denial as it refers to the* body *ſignifie?*

C. It ſignifies renouncing of all the unlawful ſinful deſires of the fleſh, and even lawful liberty and life it ſelf, when they come in competition with Chriſt, ſo that either Criſt muſt muſt be parted with or theſe. And the ſame is to be conceived both of eſtate and good name. He *that forſaketh not houſe and land*, Matt. 19. 29. that will not part with any worldly hope or poſſeſſion, rather than do any thing contrary to Chriſts commands, *is not worthy of Chriſt*; and, *If you receive the praiſe of men, how can ye believe?* He that is not reſolved to part with reputation and honour, when it comes in competition with Chriſt, can never go for a good Chriſtian: and In reſpect of the body, and eſtate.

not

not only thus, when theſe things come in competition with Chriſts ſervice, but even abſolutely taken, ſome kind of ſelf-denial is required by us of Chriſt, of which the particulars are not ſpecified by him, but referred to our free choice, our voluntary performing them. We muſt not always do what is lawful to do, but wean our ſelves from, and deny our ſelves the enjoying of, many lawful pleaſures of the world, that we may have the better command over our ſelves, and that we may be the more vacant for Gods ſervice. Thus faſting, &c. become our duty, yea and revenge, or contrary abſtinence in caſe of former exceſs.

S. *This grace, by the hints you have afforded me, I diſcern to be a moſt eminent Chriſtian vertue; the God of heaven plant it in my heart. But what do you think needful to add to this, about* taking up the Croſs?

Of taking up the Croſs.

C. That it is a precept peculiar to the Goſpel, that nothing but Chriſtianity could make ſo very fit and reaſonable to be commanded us.

S. *What do you mean by the* Croſs, *and by* taking it up?

C. By the Croſs I mean any affliction that God in his providence ſees fit to lay upon us, or to lay in our way toward piety; any puniſhment which befalls us either for righteouſneſs ſake, or not for unrighteouſneſs.

S. *What mean you by* taking it up?

C. 1. Not receding from any Chriſtian performance upon ſight of that lying in the way; which in the parable of the ſower is expreſſed by [*not being offended*, or *ſcandalized*, or diſcouraged, or falling away in time of *tribulation*.] 2. Bearing it *patiently*, *chearfully* and *comfortably*. 3. Giving God *thanks* for it.

S. *Is a man bound to be glad that he is afflicted?*

Rejoycing in tribulations.

C. He is. 1. Becauſe he ſees it is Gods will, when 'tis actually upon him; and then he ought to be willing and joyful that Gods will is done. 2. Becauſe Chriſt commands him to *rejoyce*, and *be exceeding glad*, Mar. 5. 12. *Rejoyce and leap for joy*, Luke 6. 22. *to think it all joy*, Jam. 1. 2, 3. Becauſe it is a conforming us to the

the *Image* of the crucified Christ, to which every beloved child of God is *predestinate*, Rom. 8. 29. 4. Because it is such a sign of Gods *love*, that every one *that is not chastened*, is by that character markt out for a *Bastard, and no son*, Heb. 12. 8. Which though it be not set down as a duty of ours, for which we are to account; or again as a certain mark by which men are given to discern whether they are children of God or no: yet is it as an aphorism of observation for Gods ordinary acts of providence now under the Gospel, that he is wont to chastise those here whom he best loves; which is a sufficient motive of joy to him who finds himself in that good number.

S. *But sure there are some kinds of afflictions (sharp pains on the body, and the like) which bring with them sorrow necessarily, and so cannot be matter of joy to us.*

C. Spiritual joy may well be reconcileable with that sensitive sorrow; at the same time when the outward smart produceth the one in the body, the contemplation of the hand which strikes, and of the advantages designed to the Patient by those fatherly medicinal chastisements, may well be allowed to beget the other in the inward diviner part. Spiritual joy reconcileable with sensitive sorrow.

S. *But the continuance of some afflictions, particularly of sharp pains, doth by certain consequence make a man unfit for the performance not only of the duties of the calling, but even of devotions, or prayer it self, and so make the life utterly unprofitable in respect of men and of God; and can any man rationally think fit to rejoyce in, or for that?*

C. He that is imployed as God would have him, that behaves himself duly in that state wherein he is set by God, must not be thought to live unprofitably. God cannot receive any real profit or advantage by any our most God-like actions; he wanteth not, and therefore we can no way contribute to him: only when we do what he commands, then are we said to be his good and useful servants. And therefore when by his will and providence (which is an inarticulate command) we How corporal pain can be matter of rejoycing.

are determined to suffering in stead of doing, when we are restrained from an active life, and by Gods designation placed in a passive condition, when we are confined to the pains of a weary bed, our patience, and meekness, and Christian deportment under that heavy hand of God, is then a most acceptable service to him; and he that thus magnifies the power of Gods Grace in the faithful exercise of such Christian vertues, and thereby reacheth forth to all beholders so many glorious copies for them to transcribe, will never be deemed unprofitable either to God or man, but shall be lookt on by both as an exemplary, imitable combatant and conqueror, which hath wrestled with the stoutest champion in the world, the sharpest of Satans buffetings, and being proved, is found faithful. And then this is still fit and proper to be matter of rejoycing to him.

Giving thanks for afflictions.

S. *But is a man bound to give thanks for affliction?*

C. Yes he is: 1. Because that is the only spiritual Christian way of expressing to God his rejoycing. 2. Because it comes from God, and is meant by him for our good, a gift or donative of heaven; *To you it is given*, Phil. 1. 29. it is *granted* as a grace and vouchsafement of Gods special favour *to suffer* for Christ, and that grace designed, 1. to reform what is amiss, 2. to punish here, that there may be nothing of evil left for another world; to judge us here, that we may not be condemned hereafter. 3. Because we are so *commanded* to *glorifie God in this behalf*, 1 Pet. 4. 16. and in this respect to *sanctifie the Lord God in our hearts*, 1 Pet. 3. 15. i. e. to *hallow* or praise him for it.

Afflictions that fall not for righteousnes sake

S. *This is easily assented to, if it fall upon me* for righteousnes sake, *as the Apostles* went out of the Temple rejoycing that they were thought worthy to suffer shame for Christs name: *but what if it be not so, but only that afflictions fall on me I know not how?*

matter of rejoycing also.

C. They are then not only patiently and thankfully to be received, but to be rejoiced in also; 1. Because of all kind of chastening the Apostle pronounceth, that, *though for the present it seemeth not joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteousnes*

teousness unto them which be exercised thereby, Heb. 12. 11. 2. Because there is *somewhat behind of the sufferings of Christ, to be filled up in our flesh*, Col. 1. 24. *i. e.* some Reliques of that bitter passion-cup of his for us to drink. 3. Because it is such an expression of a curse to have our reward, and (with *Dives*) *all our good things in this life*, and that an ominous sign that there is nothing left to be rewarded in another life.

S. *What judgment then is to be made of those, who in evil times, when Christian doctrines and practices are persecuted, think fit to renounce those doctrines and practices, or to preserve themselves from worldly danger by not confessing, and so by not seeming to approve of them?* Renouncing of persecuted duties.

C. The judging of other men is no part of that lesson which I meant to teach you. But that which every person thus guilty ought to judge of himself is this, that he is guilty of some degree of that cowardise which is joyn'd with infidelity, *Rev.* 21. 8. and that he is of the number of those many foretold by Christ, *Mat.* 24. 12, whose love to Christ is grown cold, upon the encreasing of iniquities abroad in the world, which must needs be a great unkindness to Christ, to whom our love and zeal and constancy ought then most to be shewed, when he or his doctrines are most opposed, and so most stands in need of assistants and advocates to maintain them. And I shall tell you one thing more on this matter, that the antient heresie of the *Gnosticks* (which had its spring from the Magician *Simon*, and against several branches of which the several Epistles of all the Apostles in the New Testament were sent to arm the Churches, and the Epistle of Christ himself by *John* to the seven Churches in *Asia*) is taken notice of by antient Writers for this prime fundamental doctrine of theirs, that * it was *an indifferent thing* (or no sin) *in times of persecution to forswear the faith without any scruple, and to taste of the Idol sacrifices*. And therefore it is that the Apostles so call for *confession of the mouth*, Rom. 10. 9, 10. and require that perfection of love to Christ, which 1 John 4. 18. *casts out fear of persecutions, punishments*, &c. and pronounce *anathema's* against them

* ἀδιαφορεῖν ἐπιθυμοῦντας ἀπογενομένους καὶ ἐξομνυμένους ἀπαρρουλάκτως τὴν πίστιν, καὶ τοῦ τῆς διωγμῶν καιρὸς, Eus. Hist. l. 4. c. 3.

them that thus *love not the Lord Jesus*, 1 Cor. 16. 22. setting the *love of Christ*, who loved us and died for us, as the example of our *walking in love*, Eph. 5. 2. which clearly contradicts that opinion of the world, that the *preserving of our selves* is the great principle to which all other precepts are but subordinate, binding us no longer than will be reconcileable with that. For sure the copy of *Christs love*, which, if need be, we are required to follow both there, *Ephes.* 5. 2. and 1 *John* 4. 17. that *as he was in this world, so we should be also*, (farther expresst there, by having * *courage* to confess *Christ in the day of judgment, i. e.* when we are in danger to be sentenced by any Judicature to any punishment, though it be of death it self, as Christ was) obliges us then especially to express our love to Christ, when our danger is greatest from the world in so doing. And therefore Saint *Paul* to *Titus* prescribes not only *soundness in the faith*, but in *love* and * *patience*, or *endurance also*, Chap. 2. 2.

Self preservation the worldlings principle.

* παῤῥησίαν ἐν ὑπομονῇ.

* ὑπομονήν.

S. *What then is to be thought of them who to get the cross off from their own shoulders, and to put it on other mens, will venture on things most contrary to peace, and shake the quiet, perhaps the foundations, of a Kingdom?*

C. I will say no more (and I can scarcely say worse) than that they are of all others the extreamest *enemies to the cross of Christ*, a very ill and sad spectacle among Christians; and that there is nothing more unreasonable than to pretend Christianity for the doing this, which is so perfectly contrary to it.

Enmity to the Cross.

S. *You have now past through all the Christian graces at the first designed for consideration. I shall put you in mind of the next thing whereof you made your self my debtor, the* difference *of, and* dependence *between* Justification *and* Sanctification; *wherein first you will please to give me the notion of the single terms. And first, what is* Justification?

Sect. IV. *Of Justification.*

C. It is Gods accepting our persons, and not imputing our sins, his covering or pardoning our iniquities, his being so reconciled unto us sinners, that he determines not to punish us eternally.

S. *What*

S. *What is the cauſe of that?*

C. Gods free mercy unto us in Chriſt, revealed in the new Covenant. The cauſe of it.

S. *What in us is the* Inſtrumental cauſe *of it?*

C. As an Inſtrument is logically and properly taken, and ſignifies an inferiour, leſs principal efficient cauſe, ſo nothing in us can have any thing to do (*i. e.* any kind of phyſical efficiency) in this work; neither is it imaginable it ſhould, it being a work of Gods upon us, without us, concerning us, but not within us at all. And if you mark, Juſtification being in plain terms but the accepting our perſons and pardoning of ſins, it would be very improper and harſh to affirm that our works, our any thing, even our faith it ſelf, ſhould accept our perſons, or pardon our ſins, though in never ſo inferiour a notion; which yet they muſt if they were inſtrumental in our Juſtification. 'Tis true indeed, thoſe neceſſary qualifications which the Goſpel requires in us, are conditions or moral inſtruments without which we ſhall not be juſtified; but thoſe are not properly called Inſtruments or cauſes.

S. *What are thoſe qualifications?* The qualifications.

C. Faith, Repentance, firm purpoſe of a new life, and the reſt of thoſe graces upon which in the Goſpel pardon is promiſed the Chriſtian; all comprizable in the New creature, Converſion, Regeneration, *&c.*

S. *Are theſe required in us, ſo as without them we cannot be* juſtified? *How then are we juſtified by the* free grace of God? Juſtification by free grace.

C. Yes, theſe two are very reconcileable: for there is no worth in our Faith or Repentance, or any poor weak grace of ours, to deſerve Gods favour to our perſons, or pardon of what ſins are paſt, or acceptation of our imperfect obedience for the future; 'tis his free grace to pardon, and accept us on ſuch poor conditions as theſe, and this free grace purchaſed, and ſealed to us by the death of Chriſt.

S. *What now is* Sanctification? Of Sanctification.

C. The word may note either a gift of Gods, his giving of grace to prevent and ſanctifie us; or a duty of

ours, our having, *i. e.* making uſe of that grace: and both theſe conſidered together, either as an Act, or as a State.

S. *What is it as it ſignifies an Act?*

As it is an Act.

C. The infuſion of holineſs in our hearts, or of ſome degrees of holineſs, and parallel to that, the receiving and obeying the good motions of Gods ſanctifying Spirit, and laying them up to fructifie in an honeſt heart; the turning of the ſoul to God, or the firſt beginning of new life.

S. *What is it as it ſignifies a* State?

As a State.

C. The living a new, a holy, a gracious life, in obedience to the good grace of God, and daily improving and growing, and at laſt perſevering and dying in it.

S. *What now is the dependence between* Juſtification *and* Sanctification?

The dependence between Juſtification and Sanctification.

C. This, that the firſt part of Sanctification, the beginning of new life, muſt be firſt had, before God pardons or juſtifies any: then when God is thus reconciled to the new Convert upon his vow of new life, he gives him more grace, enables and aſſiſts him for that ſtate of ſanctification, wherein if he makes good uſe of that grace, he then continues to enjoy this favour and juſtification; but if he perform not his vow, proceed not in Chriſtian holy life, but relapſe into waſting acts or habits of ſin, then God chargeth again all his former ſins upon him, and thoſe preſent iniquities of his, and in them, if he return not again, *he ſhall dye*; as appears by *Ezek.* 18. 24. *If the righteous* (*i. e.* the ſanctified and juſtified perſon) *depart from his righteouſneſs and commi teth iniquity, in his ſin that he hath ſinned, he ſhall die*: and by the parable of the King, *Matth.* 18. where he that had the debt pardoned him freely by his Lord, yet for exacting over-ſeverely from his fellow-ſervant, is again unpardoned and *caſt into priſon, delivered to the tormentors, till he ſhould pay all that was due unto him*, ver 34. which parable Chriſt applies to our preſent buſineſs, ver. 35. *So likewiſe ſhall my heavenly Father do alſo unto you.*

S. *But is not a man* juſtified *before he is* ſanctified;

and

and if he be, how then can his Juſtification *depend on his* Sanctification?

C. If he were juſtified before he were ſanctified in any kind, then would your reaſoning hold; for ſure by the ſame reaſon that juſtification might be begun before Repentance, or Reſolution of new life, or Converſion to God, it might alſo be continued to him that repented not, or that returned to his evil way: and therefore without all doubt this kind of Sanctification is precedent in order of nature to Juſtification, *i. e.* I muſt firſt Believe, Repent, and Return, (all which together is that Faith which is required as the Condition of our being juſtified, a receiving of the whole Chriſt, a cordial aſſent to his Commands as well as Promiſes, a giving up the heart to him, a reſolution of Obedience,* a proneneſs or readineſs to obey him, the thing without which (ſaith *an ancient Writer) Chriſt can do none of his Miracles upon our Souls, any more than he could his mighty works among his unbelieving countrey-men) before God will pardon: (though indeed in reſpect of time there is no ſenſible priority, but Gods pardon and our change go together; *at what time ſoever we repent, or convert ſincerely, God will have mercy*, i. e. *juſtifie.*) A further proof of this, if it be needful, you may take from the Author to the Hebrews, Chap. 10. where having ſaid, ver. 14. that *Chriſt by his own ſuffering perfected for ever them that are ſanctified*, intimating that they muſt be *ſanctified* before he *perfect* them, he addeth a proof, by which theſe two things are cleared, Firſt, that [to *perfect*] there ſignifies [to forgive ſins or to juſtifie,] ſecondly, that this doctrine of the Priority of Sanctification is agreeable to the deſcription of the ſecond Covenant, Jer. 31. 33. That by perfecting he means juſtifying or pardoning of ſins, 'tis apparent by ver. 17. *Their ſins and iniquities will I remember no more*; which muſt needs be acknowledged to be that part of the teſtimony that belongs to that part of the Propoſition to be proved by it [* *he hath perfected for ever*] (the former part of the Teſtimony belonging to the latter part of the Propoſition) which may further thus

* Jobius ap. Phot. b. b.

appear: To *perfect*, in this Author, signifies to Consecrate to Priesthood, (Ch. 2. 10. 5. 9. & 7. 28.) that being applied to us, is a phrase to note Boldness or Liberty to *enter into the Holies*, ver. 19. that again to pray confidently to God, which ver. 18. is set to denote Pardon of sin. Which being premised, the second thing also follows, that in *Jeremy* 31. 33. the tenure of the Covenant sets Sanctification before Justification: for, saith the Apostle, he * *first said, I will put my law into their hearts, and put or write them in their thoughts or minds*, which is Preparatory on Gods part to their Sanctification; and then, * *after* the saying of that, * *Also I will no more remember their sins, nor their offences.* Many other Scripture-evidences might be added to this matter, if it were needful. As for those that make Justification to be before Sanctification, I hope and conceive they mean by Sanctification the sanctified state, the actual performance and practice of our vows of new life, and our growth in grace; and by our Justification that first act of pardon, or Reconciliation in God, and then they say true: but if they mean, that our sins are pardoned before we convert to God, and resolve new life, and that the first grace enabling to do these is a consequent of Gods having pardoned our sins; this is a mistake, which in effect excludes Justification by Faith, which is that first grace of Receiving of Christ, and resigning our hearts up to him, and must be in order of nature precedent to our Justification, or else can neither be Condition nor Instrument of it: and besides, this is apt to have an ill influence on Practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend. *He that forsaketh*, i.e. in hearty sincere resolution abandons, the sins of the Old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those who make use of his assisting grace to persevere in these resolutions of forsaking: so that the Justification is still commensurate to the Sanctification, an act of Justification upon an act of Sanctification, or a resolution of new life; and a continuance of Justification,

* προείρηκε

* υστὰ

* καὶ

Justification before Sanctification, in what sence.

fication, upon continuance of the ſanctified eſtate.

S. *But is not God firſt reconciled unto us, before he gives us any grace to ſanctifie us?*

C. So far reconciled he is as to give us Grace, and ſo far as to make conditional Promiſes of Salvation; but not ſo as to give pardon or juſtifie actually: for you know, *whom God juſtifies, thoſe he glorifies*, i. e. if they paſs out of this life in a juſtified eſtate, they are certainly glorified; but you cannot imagine that God will *glorifie* any who is not yet *ſanctified*; for *without Holineſs no man ſhall ſee the Lord*. And therefore you will eaſily conclude, that God juſtifies none who are unſanctified; for if he did, then ſuppoſing the perſon to die in that inſtant, it muſt follow, either that the unſanctified man is glorified, or the juſtified man not glorified. Any thing elſe God may do to the unſanctified man but either ſave him, or do ſomewhat on which ſaving infallibly follows; and therefore *give him grace* he may, but till that grace be received and treaſured up in an honeſt heart, he will never be throughly reconciled to him, *i.e.* juſtifie or ſave him.

God reconciled before he gives grace.

S. *I pray then from theſe Premiſſes ſet me down the Order or Method uſed by God in the ſaving of a ſinner.*

C. I will. It is this. 1. God gives his Son to die for him, and ſatisfie for his ſins; ſo that though he be a ſinner, yet on condition of a new life he may be ſaved. Then 2. in that death of Chriſt he ſtrikes with him a New Covenant, a Covenant of Mercy and Grace. Then 3. according to that Covenant he ſends his Spirit, and by the Word (and that Spirit annexed to it) he calls the Sinner powerfully to Repentance: if he anſwer to that Call, and awake, and ariſe, and make his ſincere faithful Reſolutions of new life; God then 4. juſtifies, accepts his perſon, and pardons his ſins paſt: then 5. gives him more grace, aſſiſts him to *do*, (as before he enabled him to *will*) *i. e.* to perform his good Reſolutions. Then 6. upon Continuance in that ſtate, in thoſe Performances, till the hour of death, he gives to him, as to a faithful ſervant, a crown of life.

Gods method in ſaving a ſinner.

S. *The good Lord be thus merciful to me a ſinner. I*

bleſs

bleſs God, and give you many thanks for theſe Directions, and ſhall be well pleaſed to continue you my debtor for the other particular you promiſed me, till ſome further time of leiſure, and ſo intermit your trouble for ſome ſmall time.

LIB. II.

Sect. I. *Of Chriſts Sermon in the Mount*

S. THe benefit I reaped by your laſt Diſcourſe, hath not ſatisfied, but raiſed my appetite to the more earneſt importunate deſire of what is yet behind, and in the next place, of the conſideration of Chriſt's Sermon in the Mount, which I have heard commended for an abſtract of Chriſtian Philoſophy, an elevating of his Diſciples beyond all other men for the practice of vertue: But, I pray, why did Chriſt when he preacht it leave the multitude below, and go up to a Mount, accompanied with none but Diſciples?

Why in the Mount?

C. That he went up *to the Mount*, was to intimate the matter of this Sermon to be the *Chriſtian Law*, as you know the *Jewiſh law* was delivered in a *Mount*, that of *Sinai*. And that he would have no Auditors but Diſciples, it was, 1. Becauſe the multitude followed him not for Doctrines, but for Cures, Chap. 4. 24, 25. and therefore were not fit Auditors of Precepts. 2. Becauſe theſe Precepts were of an elevated nature, above all that ever any Law-giver gave before; and therefore were to be diſpenſed only to choice Auditors. 3. Becauſe the Heights and Myſteries of Chriſtianity are not wont to be abruptly diſpenſed, but by degrees to them * that have formerly made ſome Progreſs, (at leaſt have delivered themſelves up to Chriſts Lectures, entred into his School) *i. e.* to his *Diſciples*.

* τῶν μεμυημένων.

S. *What then? are none but* Diſciples *the men to whom this Sermon belongs? and if ſo, will it not thence follow*

follow that the Commands contained in it ſhall oblige only the Succeſſors *of thoſe Diſciples, the* Miniſters *of the Goſpel, and ſo all others be freed from that ſeverity?*

Who the Auditors of it.

C. That it was given only to Diſciples then, it is acknowledged; but that will be of latitude enough to contain all Chriſtians: for to be a Diſciple of Chriſt, is no more than ſo; for you know Chriſt firſt called Diſciples, and they followed him ſome time before he ſent them out, or gave them Commiſſion to preach, &c. *i. e.* before he gave them the Dignity of Apoſtles, of which as only the Paſtors of the Church are their Succeſſors, ſo in Diſcipleſhip all Chriſtian Profeſſors. And therefore you muſt reſolve now once for all, that what is in this Sermon ſaid to Diſciples, all Chriſtians are concerned in indifferently; it is Command and Obligatory to all that follow him, or retain to him.

S. You have engaged me then to think my ſelf concerned ſo nearly in it, as not to have patience to be longer ignorant of this my duty.

Will you pleaſe then to enter upon the ſubſtance of the Sermon, wherein I can direct my ſelf ſo far as to diſcern the eight Beatitudes *to be the firſt part? I pray how far am I concerned in them?*

Of the Beatitudes.

All Chriſtians concerned in them at preſent, and for the future.

C. So far as that you may reſolve your ſelf obliged to the belief, 1. That you are no farther a Chriſtian than you have in you every one of thoſe Graces to which the Bleſſedneſs is there prefixed. 2. That every one of thoſe Graces hath matter of * preſent Bleſſedneſs in it: the word *Bleſſed* in the front denoting a preſent condition, abſtracted from that which afterwards expects them. 3. That there is aſſurance of future Bleſſedneſs to all thoſe that have attained to thoſe ſeveral Graces.

* Ἀρχὴ μὲν τοῦ ἀνθρώπου μόνη Οὐκ ἐν θεοῖσι τἀπ' ἐμοῦ λαμβάνει. Tragincert. ap. Stob.

S. I ſhall remember theſe three Directions, and call upon you to exemplifie them in the particulars as they come to our hands; and therefore, firſt, I pray, give me the firſt of theſe Graces, what it is.

Of poverty of Spirit.

C. Poverty of Spirit,

S. What is meant by that?

C. It may poſſibly ſignifie a Preparation of Mind or Spirit to part with all worldly wealth, a contentedneſs

to

to live poor and bare in this world; but I rather conceive it signifies a lowly opinion of ones self, a thinking my self the meanest vilest creature, *least of Saints*, and *greatest of sinners*, contrary to that spiritual pride of the Church of *Laodicea*, *Rev.*3.17. which said, she was *rich*, and *encreased with goods, and had need of nothing*, not knowing that she was *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*. This is that infant *child-temper* that Christ prescribes, so absolutely necessary to a Christian, *Mat.*18.4. and ch.19.14. and that in respect of the Humility of such, ch.18.4. and the Littleness, *Luke* 9.48. *i.e.* being in our own conceit (which I conceive is meant here by the phrase [*in spirit*]) the least, and lowest, and meanest and (as *children*) most impotent, unsufficient of all creatures.

S. *What now is the* present *Blessedness of such?*

The present blessedness of it.

C. It consists in this. 1. That this is an amiable and lovely quality, a charm of love amongst men, whereever 'tis met with; whereas on the other side, pride goes hated, and cursed, and abominated by all, drives away servants, friends, and all but flatterers. 2. In that this is a seed-plot of all vertue, especially Christian, which thrives best when 'tis rooted deep, *i.e.* in the humble lowly heart. 3. Because it hath the Promise of Grace, [*God giveth grace to the humble*, but on the contrary, *resisteth the proud.*]

S. *What assurance of future* Blessedness *is there to those that have this grace?*

The future.

C. It is expresst in these words, [*for theirs*, or **of them, is the Kingdom of Heaven*] which, I conceive, signifie primarily, that Christ's Kingdom of grace, the true Christian Church, is made up peculiarly of such: As in the answer of Christ to *John*, Mat 11.5. (a way of assuring him that he was *the Christ*) 'tis in the close, * *the poor are Evangelized*, or wrought on by the preaching of the Gospel; and as Mat.18.4. *He that shall humble himself as this child, the same shall be greatest in the Kingdom of God*, i.e. a prime Christian, or Disciple of Christ; and chap.19.14. for * *of such* (which is a like phrase parallel to [*of them*] here) *is the Kingdom of Heaven*,

* ἀυτῶν

* πτωχοὶ εὐαγγελίζονται.

* τοιούτων

Heaven, i. e. the Church, into which he therefore commands them to be permitted to enter by Baptism, and chides his Disciples for forbidding them. Thus is the *Kingdom of Heaven* to be interpreted in Scripture in divers places of the New Testament, which you will be able to observe when you read with care.

S. *But how doth this belong to future blessedness?*

C. Thus, that this Kingdom of *Grace* here is but an inchoation of that of *Glory* hereafter; and he that lives here the life of an humble Christian, shall there be sure to reign the life of a victorious Saint.

S. *What is* Mourning? Of Mourning.

C. *Contrition*, or *godly sorrow* conceived upon the sense of our *wants* and *sins*.

S. *What* wants *do you mean?*

C. Spiritual wants, 1. Of original immaculate Righteousness, and Holiness, and Purity. 2. Of Strength and Sufficiency to do the duty which we owe to God our Creatour, Christ our Redeemer, and the Spirit our Sanctifier. For Wants.

S. *What* sins *do you mean?*

C. 1. Our original depravedness, and proneness of our carnal part to all evil. 2. The actual and habitual sins of our unregenerate; And 3. the many slips and falls of our most regenerate life. For Sins.

S. *What is the present felicity of these* Mourners?

C. That which results from the sense of this blessed temper, there being no condition of soul more wretched than that of the senseless obdurate sinner, that being a kind of numness, and lethargie, and death of soul; and contrariwise, this feeling, and sensibleness, and sorrow for sin, the most vital Quality, (as it is said of Feeling, that it is the sense of life) an argument that we have some life in us, and so true matter of joy to all that find it in themselves. And therefore it was very well said of a Father, * *Let a Christian man grieve, and then rejoyce that he doth so.* Besides, the *mourning* soul is like the *watered* earth, like to prove the more fruitful by that means. The present felicity of Mourners.

* Doleat homo Christianus, & de dolore gaudeat, Aug.

S. *What*

S. *What is the assurance of* future *felicity that belongs to this* Mourner?

The future. C. 'Tis set down in these words, [*for they shall be comforted.*] Christ who hereafter gives, now makes promise of comfort to such; the *reaping in joy* belongs peculiarly to them that *sow in tears*, and *godly sorrow worketh Repentance to salvation*, when all other *worketh death*. And besides, this assurance ariseth from the very nature of Comfort and Refreshment, (by which the joys of Heaven are expresst) of which none are capable but the sad disconsolate *Mourners*; nor indeed is *Heaven* (the vision of God, and revelation of his favour) matter of so much Bliss, as when it comes to those that wanted *Comfort*, and when it *wipes away all tears from their eyes*, who *went mourning* (*all the day*) all their life long.

of Meekness, S. *What is Meekness?*

C. A softness, and mildness, and quietness of Spirit,

in relation to God, expressing it self in many passages of our life: 1. In relation to God, and then it is a ready willing submission to his will, whether to believe what he affirms, be it never so much above my reason; (*the captivation of the understanding to the obedience of Faith*) or to do what he commands, and then 'tis Obedience; or to endure what he sees fit to lay upon us, and then 'tis Patience, chearfulness in affliction, contentedness with our lot whatsoever it is, (contrary to all murmuring & repining, and enmity to the Cross, and all restless unsatisfiedness the being *dumb* or *silent to the Lord*, Psal. 37. 7. and resolving with old *Eli*, *It is the Lord, let him do what seemeth him good*. All which, Faith, Obedience, Patience, though they be vertues of themselves distinct from Meekness strictly taken, may yet be very fitly reduced to that head, inasmuch as Meekness moderates that wrath, which would by consequence destroy them. 2. In relation to men, whether Superiors, Equals, or Inferiours.

to Men; Superiours, If they be our Superiours, then 'tis modesty, and humility, and reverence to all such in general, (at least reductively, Meekness being an adjunct and help to those vertues, removing that which would hinder them:) but if withal they be our lawful Magistrates, then our Meek-

ness

neſs conſiſts in Obedience, active or paſſive, acting all their legal commands, and ſubmitting (ſo far at leaſt, as not to make violent reſiſtance) to the puniſhments which they ſhall inflict upon us, when we diſobey their illegal, in quietneſs of ſpirit, and not being given to changes; the direct contrary to all *ſpeaking evil* of dignities, but eſpecially to Sedition and taking up of Arms againſt them: which of what ſort ſoever it be, though we may flatter our ſelves that we are only on the defenſive part, will bring upon us *condemnation*, Rom. 13. 2. For although it be naturally lawful to defend my life from him that would unjuſtly take it away from me, yet if it be the lawful ſupreme Magiſtrate that attempts it, I muſt not defend my ſelf by aſſaulting of him, for that is not to *defend* only, but to *offend*; and *God forbid* that, though it were to ſave my own life, *I ſhould lift up my hand againſt the Lords Anointed*. It is true, *Defenſive wars* may be poſſibly lawful at ſome time, when *Offenſive* are not; but of Subjects againſt their Sovereign neither can, becauſe if it be *war*, it will come under the phraſe, *Reſiſting the powers*, Rom. 13. and ſo be *damnable*, and quite contrary to the Meekneſs here, and (farther) to all ſuch *Oaths*, which in every *Kingdom* are taken by the Subjects to the Supreme Power, as that of *Allegiance*, &c.

S. *Wherein doth* Meekneſs *towards our* Equals *conſiſt?* Equals.

C. Thoſe may be our friends, or our enemies, or of a middle nature. If they be our friends, then meekneſs conſiſts, 1. in the not provoking them; for *the wrath of man worketh not the will of God*, Jam. 1. 20. 2. In bearing with their infirmities. 3. In kind, mild, diſcreet reproof of them; and 4. In patience and thankfulneſs for the like from them again. 5. In ſubmitting one to another in love, every one thinking another better than himſelf. Friends.

S. *But what if they be our* Enemies? Enemies.

C. Then it is the meek mans part to love to do good, and bleſs and pray for them; in no wiſe to recompenſe evil with evil, injury with injury, contumely with contumely,

contumely, in no wise to avenge our selves, but to overcome evil with good.

Neither, S. *What if they be neither our friends nor foes?*

C. Then meekness consists in humble, civil, modest behaviour towards them, neither striving and contending for trifles, or trespasses, or contumelies, nor molesting with vexatious suits, nor breaking out into causeless anger, *proud wrath*, as *Salomon* calls it, rage or fury, nor doing ought that may provoke them to the like.

The injuried S. *But there is yet another notion of my Equals considerable, those to whom I have done injury: what is* meekness *towards them?*

C. It consists in acknowledging the fault, and readiness to make satisfaction, in going and desiring to be reconciled to such a brother, and willingly submitting to all honest means tending to that end.

Inferiours. S. *What is the duty of meekness toward* Inferiours?

C. Condescending, kindness, lovingness, neither oppressing nor tyrannizing, nor using imperiousness, nor taking the rod when it may be spared, nor provoking to wrath Servants, Subjects, or Children.

S. *Is there any other branch of* meekness *which my questions have not put you in mind of, to communicate to me?*

Meekness of the understanding. *C.* There is one branch of it scarce toucht yet, the meekness of our understanding in submitting our opinions to those that are placed over us by God: which though it be, in strict speaking, the vertue of humility and obedience, and not the formal elicite act of meekness, yet meekness being ordinarily, and sometimes necessarily, annexed to these acts of those vertues, I shall place them reductively under meekness.

S. *What must this* Meekness *of our understandings be?*

In several cases. *C.* The propereſt rules for the defining it will be these. 1. That where, in any matter of *Doctrine*, the plain Word of God interposes it self, there we must most readily yield, without Demurres or Resistance. But 2. if it be matter neither defined, nor pretended to be defined in Scripture, then with each particular man among us, the definitions of the Church wherein we live must

must carry it, so far as to require our yielding and submission; and with that Church which is to define it (if it come in lawful assembly to be debated) the *tradition of the Universal*, or opinion of the *Primitive* Church is to prevail, at least to be hearkned to with great *Reverence* in that debate; and that which the greater part of such a lawful Assembly shall judge to be most agreeable to such rule, or (in case there is no light to be fetcht from thence, then) that which they shall of themselves according to the wisdom given them by God agree upon to be most convenient, shall be of force to oblige all inferiours 1. not to express dissent, 2. to obedience. But 3. if Scripture be pretended for one party in the debate, and the question be concerning the interpretation of that Scripture, and no light from the Scripture it self, either by surveying the context or comparing of other places, be to be had for the clearing it, then again the judgment of the *Universal*, or my particular Church, is to be of great weight with me; so far as (if it so command) to inhibit my venting my own opinion either publickly or privately, with design to gain *Proselytes*: or if all liberty be absolutely left to all in that particular, then Meekness requires me to enjoy my opinion so, as that I judge not any other contrary-minded.

S. *But what if the particular Church wherein I was baptized shall fall from its own stedfastness, and by authority, or law, set up that which, if it be not contrary to plain words of Scripture, is yet contrary to the Doctrine or Practice of the Universal Church of the first and purest times, what will* Meekness *require me to do in that case?*

C. Meekness will require me to be very wary in passing such judgment on that Church: but if the light be so clear, and the defection so palpably discernible to all, that I cannot but see and acknowledge it, and in case it be true, that I am actually convinc'd, that the particular Church wherein I live is departed from the Catholick Apostolick Church, then, it being certain that the greater authority must be preferred before the lesser, & that next the Scripture the Catholick Church of the first

and purest times (especially when the subsequent ages do also accord with that for many hundred years) is the greatest Authority, it follows that Meekness requires my Obedience and Submission to the Catholick Apostolick Church, and not to the particular wherein I live, so far, I mean, as that I am to retain that Catholick, Apostolick, and not this novel, corrupt, not Catholick doctrine: and if for my doing so I fall under persecution of the Rulers of that particular Church, Meekness then requires me patiently to endure it, but in no case to subscribe to, or act any thing which is contrary to this Catholick doctrine.

S. *But what if I may not be permitted to live in that particular Church without this submission, or such acting, what doth the doctrine of Meekness then advise?*

C. If the meaning of your words [*may not be permitted to live*] be, that they will put me to death, then Meekness saith, I must meekly bear the loss of life it self and so follow Christ. Or if the meaning be, that they will banish me out of the Kingdom, I must venture my cause with God, and meekly submit to that punishment also, and depend on God's Providence for my Preservation in some other. Or if the meaning be, that they will devest me of my possessions, mulct or otherwise punish me, the answer is still clear, because all these are less than the one loss of life is supposed to be.

S. *But what if they shall excommunicate me? hath the doctrine of Meekness any salve for me then, or any thing which it requires of me?*

C. Yes, meekly to lie under that Censure, supposing that I am not excommunicate from the Catholick Apostolick Church of Christ by any such Censure, but rather so much the more firmly united to it by this means. Nor am I obliged in this to seek out some other particular Church, which will receive me into their Communion, out of which this hath ejected me; but to submit to that lot contentedly which God permits to befal me in the discharge of a good Conscience. And in this case, as long as I continue constant to the Doctrine of the Catholick Church, and maintain the inward

inward Communion (that of Charity) with all the true Church of God, whereſoever they are, and with all particular Churches (and even with this which hath excommunicated me) ſo far as to embrace them with the arms of Chriſtian Charity, to joyn even with erroneous Churches ſo far as they are not erroneous, *i. e.* to embrace all Catholick Truth whereſoever it is, ſeparating only from the corruptions of it, (and that too only becauſe they will not permit me externally to joyn with them in the Catholick truths and communion, unleſs I will profeſs to joyn in their corruptions alſo) in this caſe, I ſay, it is no fault of mine if it ſhould ſo happen, that I live in no external publick communion at all. The true Chriſtian thus patiently abiding the good pleaſure of God, ceaſeth not to be ſuch, by being caſt upon a deſart, or other equal Hermitage in the midſt of men, and Chriſtians. Though after all this, if there be any purer Church that will receive me, or if any Church equally corrupt will yet give me liberty to joyn with them in the Publick Service of God, without complying or joyning with them (or ſeeming and appearing, to the ſcandal of others, ſo to do) in their corruptions, I doubt not but it is lawful for me to aſſociate with them, unleſs my particular calling or condition be ſuch, as that (by ſome accident) ſome ſin be conſequent to my doing thus, as the forſaking thoſe which I am bound to cleave to, and the like.

S. *But what if this particular erroneous Church of which I am, do not excommunicate or exclude me from her communion, what doth Meekneſs then preſcribe in reſpect of that communion?*

C. To communicate with her in all but her corruptions. My meaning is this, ſome other Obligations there are upon every Chriſtian (wherein Meekneſs interpoſeth not) which do require me not to depart from any Catholick Apoſtolick truth or practice, at leaſt not to ſubmit to (or act) the contrary, or to do any thing which is apt to confirm others in ſo doing, or to lead thoſe that doubt (by my example) to do what they doubt to be unlawful. For in all theſe particulars, the

Christian law of scandal obliges me, not only not to yield to any schisme from the Catholick Apostolick Church, or other the like corruption, but not to do those things by which I shall be thought by prudent men to do so. And therefore thus far I must abstain. But this caution being given and observed, Meekness then requires me, as far as I may without breach of these Obligations, to communicate with that particular Church, as long as I live in her arms; but permits me also to seek out for some purer Church, if that may conveniently be had for me. Nay, if I am by my calling fitted for it, and can prudently hope to plant (or contribute to the planting) such a pure Apostolick Church, where there is none, or to reconcile and restore peace between divided members of the Church Catholick, my endeavour to do so is in this case extremely commendable, and that which God's providence seems to direct me to by what is thus befallen me.

S. *But there is one case yet that seems not to have been mentioned; I shall now gather it up as pertinent to my former questions about the* meekness *of the* understanding, *though to those which I have since proposed not altogether so agreeable: and it is this, What if there be on both sides great probabilities, but no demonstration from Christian Principles, or interposing of the Church universal or particular, which way will* Meekness *then direct me to propend or incline?*

C. That which must then direct me is mine own Conscience, to take to that which seems to me most probable; and in that my Meekness hath nothing to do, nor can it oblige me to believe that which I am convinced is not true, nor to disbelieve that which I am convinced is true: but yet before I am thus convinced, Meekness will give me its directions, not to relie too overweeningly on my own judgment, but to compare my self with other men, my Equals, but especially my Superiours, & to have great Jealousies of any my own singular opinions, which (being represented to others as judicious as my self, together with the reasons that have perswaded me to them) do not to them prove perswasive; nay,

after

after I am convinced, Meekness may again move me to hearken to other reasons, that other men judge more prevailing, and, if occasion be, to reverse my former judgment thus past upon that matter; it being very reasonable for me (though not to believe what I am not convinced of, yet) to conceive it possible for me not to see those grounds of Conviction which another sees, and so to be really mistaken, though I think I am not: and then what is thus reasonable to be concluded possible, my Meekness will bid me conclude possible, and having done that, advise me to chuse the safer part, and resolve rather to offend and erre by too much flexibility than too much perverseness; by meekness, than by self-love.

S. *What is the* present *felicity of the meek man?*

C. 1. The very possession of that grace, being of all others most delightful and comfortable, both as that that adorns us and sets us out beautiful and lovely in the eyes of others, (and is therefore called the *ornament of a meek and quiet spirit*, 1 Pet. 3.4.) and as that that affords us most matter of inward comfort. As for example, that part of Meekness which is opposed to revenge, and consists in bearing, and not retributing of injuries, this to a spiritual-minded man is matter of infinite delight, 1. In conquering that mad, wild, devilish passion of revenge, getting victory over ones self, which is the greatest act of valour, the thought of which is consequently most delightful. 2. In conquering the enemy, of which there is no such way as the * *soft answer*, which saith the Wise man, *turneth away wrath*; and *feeding* the *hungry* enemy, which, saith S. *Paul*, is the *heaping live coals upon his head*; and that the way that Metallists use to *melt* those things that will not be wrought on by putting of fire under them, which he farther expresses by *overcoming evil with good*. 3. In conquering or out-stripping all the Jewish and Heathen world, which had never attained to the skill of *loving of enemies*, (at the least of thinking it a duty) which is a peculiar pitch * of *Christianity* to which they are elevated by Christ: and the honour of this must needs be a most pleasant

The meek mans present felicity.

* Ὀργῆς ἐπιστρέφει ἐν ἐπιστρέφει. Æschyl Prometh. vin.

* Amicos diligere omnium est, inimicos solorum Christianorum, Tertul.

pleaſant thing. 2. It is matter of preſent felicity to us, in reſpect of the Tranquillity and Quiet it gains us here within our own breaſts, a calm from thoſe ſtorms that Pride and Anger and Revenge are wont to raiſe in us. And 3. in reſpect of the Quiet peaceable living with others, without ſtrife and debate, without puniſhments and executions, that are the portion of the ſeditious, turbulent, diſobedient ſpirits. Which is the meaning undoubtedly of the Promiſe in the Pſalmiſt, *the meek ſhall inherit the earth*, i.e. ſhall generally have the richeſt portion of the good things of this life; from whence this place in the Goſpel being taken, though it may be accommodated to a ſpiritual ſence, by interpreting the Earth for the * *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the Old and New Teſtament called the *Earth*: and ſo then the Promiſe of *inheriting the Earth* will be all one with that annexed to the fifth Commandment, *that thy dayes may be long in the land which the Lord thy God giveth thee*; i.e. a proſperous long life here is ordinarily the *meek* mans portion, which he that ſhall compare and obſerve the ordinary diſpenſations of Gods Providence, ſhall find to be moſt remarkably true, eſpecially if compared with the contrary fate of turbulent ſeditious perſons. Although ſometimes God in his wiſdom permit it to be otherwiſe, for the puniſhing of a wicked nation (which can have no greater puniſhment than that of a Civil war, wherein the *meek* man oft ſuffers moſt, and is ſurvived by the turbulent) or for ſome other reaſon in his œconomy.

* Ps. 37.

His aſſurance of future.

S. *But if this reward belong to the* meek *in this life, what aſſurance of future felicity can he have, there being no other promiſe to him, but that he ſhall* inherit the earth?

C. The temporal reward can no ways deprive him of the eternal; but as the temporal *Canaan* was to the *Jew* a type, and to them that obeyed a pledge, of the eternal, ſo is the earth here a real inheritance below, and a pawn of another above: and this is the meek mans advantage, (above many other duties;) a double

Canaan

Canaan is thought little enough for him, the ſame felicity in a manner attending him which we believe of *Adam*, if he had not fallen, a life in *Paradiſe*, and from thence a tranſplantation to Heaven. The like we read of them that part with any thing dear to them for Chriſts ſake or in obedience to Chriſts command, (which I conceive belongs eſpecially to the meek, patient endurer of Chriſts Croſs, and to the liberal-minded man) he ſhall have *a hundred fold more in this life, and in the world to come everlaſting life*; and unleſs it be here to the meek (or to Godlineſs in general, 1 *Tim.* 4. 8.) we meet not with any other temporal promiſe in the New Teſtament. And therefore this place here may be reſolved very well to be parallel to that other, not only in the hundred fold, or inheritance in this life, but in that addition alſo of everlaſting life after this. Beſides other places of Scripture there are that intimate the future reward of the meek, as where it is ſaid to be *in the ſight of God of great price*; and that *if we learn of Chriſt to be meek, we ſhall find reſt to our ſouls*: and even here the bleſſedneſs in the front, noting preſent bleſſedneſs, cannot rightly do ſo, if there were no future reward alſo belonging to it, it being a curſe, no bleſſing, to have our good things, with *Dives*, or, with the Hypocrite, our reward in this life, and none to expect behind in another.

S. *What then is the fourth grace?*

C. Hungring and thirſting after Righteouſneſs.

of hungring and thirſting after righteouſneſs.

S. *What is that? And* 1. *what is meant by* Righteouſneſs?

C. It is of two ſorts. 1. *Inherent*, and then *imputed*: the *inherent*, imperfect, proportioned to our ſtate, conſiſting in the mortifying of ſins and luſts, and in ſome degrees of holy new life; the *imputed* is Chriſts righteouſneſs accepted as ours, which is, in plain words, the pardon of our ſins, and acceptation of our perſons in Chriſt.

S. *What is* hungring *and* thirſting?

C. You may joyn them both together, and make them one common appetite of both thoſe kinds of Righteouſ-

neſs. Or, if you pleaſe, you may more diſtinctly ſet them thus, that *hungring* is an earneſt appetite or deſire of food, and here in a ſpiritual ſence is apportioned to the firſt kind of Righteouſneſs, that of Gods ſanctifying grace, which is as it were bread or food to the ſoul, to ſuſtain it from periſhing eternally: and ſo hungring after righteouſneſs is an eager, impatient, unſatisfiable deſire of grace, of ſanctity to the ſoul, and that deſire attended with prayer and importunity to God for the obtaining of it.

S. *What is* thirſting after righteouſneſs?

C. Thirſting is a deſire of ſome moiſture to refreſh, and is here apportioned to that ſecond kind of righteouſneſs conſiſting in pardon of ſin, which is the refreſhing of the panting ſoul mortally wounded, and ſo like the Hart in the *Pſalmiſt, longing after the water brooks*, to allay the feaver conſequent to that wound, to quench the flame of a ſcorching conſcience; and ſo *Thirſting after righteouſneſs* is a moſt earneſt deſire of pardon, and petitioning for it from God in Chriſt, and never giving over that importunity, until he be inclined to have mercy.

S. *What preſent felicity can there be in this* Hunger *and* Thirſt?

The preſent felicity of ſuch.

C. As appetite or ſtomach to meat is a ſign of health in the body; ſo is this hunger in the ſoul a vital quality, evidence of ſome life of grace in the heart, and in that reſpect matter of preſent felicity: whereas on the other ſide, the decay of appetite, the no manner of ſtomach, is a pitious conſumptive ſymptome, and moſt deſperate prognoſtick; and not caring for grace or pardon, for ſanctification or Juſtification, the moſt mortal deſperate condition in the world.

S. *What aſſurance of future happineſs attends this* Hungring?

The future.

C. As much as Gods promiſe of filling can afford. Nay, proportionably to the two parts of the appetite, the ſtate of glory is full matter of ſatisfaction to each: there is there perfect holineſs without mixture of infirmity or carnality, anſwerable to the hungring after inherent

herent righteousness; and there is there perfect final pardon and acquittance from all the guilt and debt of sin, and so the thirst of imputed righteousness is satisfied also. So that he that hath no other hunger or thirst but these, shall be sure to find satisfaction; which they that set their hearts upon carnal worldly objects, hungring after wealth and secular greatness, lusts, &c. shall never be able to arrive to, ether here or hereafter: such acquisitions being here, if attained to, very unsatisfying, the more we have of them, the more we desire to have; and in another world there is no expectation of ought that shall be agreeable to such desires.

S. *What is* Mercifulness?

C. Abundance of charity, or goodness or benignity: there being in the Scripture-style * two words near kin to one another, justice and mercifulness ordinarily going together; but the latter a much higher degree than the former: the first signifying that legal charity, that both the law of Nature and *Moses* require to be performed to our brethren; but the second an abundance or supereminent degree of it: expressions of both which we have, *Rom.* 5. 7. under the titles of the *righteous man*, and the *good man*.

Of Mercifulness.

* צדקה and חסר. δικαιοσυνη and ἐλεημοσυνη.

S. *Wherein doth this* mercifulness *express it self?*

C. In two sorts of things especially; 1. *Giving*, 2. *Forgiving*.

S. *In* giving *of what?*

C. Of all sorts of things that our abilities and others wants may propose to us: such are, relief to those that are in distress, ease to those in pain, alms to poor housekeepers, vindication of honest mens reputation when they are slandered; but above all to mens souls, good counsel, seasonable reproofs, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but especially of temptation, strengthning in the waies of God, and whatsoever may tend to the good of any man.

In Giving.

S. *What mean you by* forgiving?

C. The not avenging of injuries or contumelies, not suffering their trespasses against men, nay, nor sins against God,

In Forgiving.

God to cool or leſſen my charity and mercy to them, but loving and compaſſionating, and ſhewing all effects of true Chriſtian mercy (ſuch eſpecially as may do them moſt good) as well to enemies and ſinners, as to friends.

The preſent felicity of the Merciful.

S. *What is the* preſent *felicity that attends this grace?*

C. The preſent delight of having made another man happy, of reſcuing a poor ſoul wreſtling with want, &c. from that preſſure, of reprieving him that was, as it were, appointed to dy; this is certainly the moſt ingenuous pleaſure in the world. 2. The gloriouſneſs of ſo doing; a kind of God-like act; one of the * two things which a Heathen could ſay were common to us with God; eſpecially if it be an act of ghoſtly mercy, an alms, a dole, a charity to the ſoul: to reſcue a poor ſinner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not only to ſave my life, but others alſo; this is in a manner to partake of that incommunicable title of Chriſt, that of *Saviour*; ſuch a thing to which (ſaith * *Ariſtotle*) as to an heroick quality belongs *not praiſe, but pronouncing bleſſed*; according to that of S. *Paul* from our *Saviour, it is more bleſſed to give than to receive:* which ſuppoſes that it is a bleſſed thing to give.

* ἀλλὰ εὐεργετεῖν καὶ εὐεργετεῖσθαι, Pythag.

* ἐκ ἐπαινεῖσθαι μᾶλλον ἀλλὰ μακαρίζεσθαι.

S. *What aſſurance is there of* future *bleſſedneſs to ſuch?*

The future.

C. The greateſt in the world, from this promiſe annext, [*they ſhall obtain mercy.*] *Gods puniſhments* are moſtly anſwerable to our ſins, he thinks good to give us a ſight of our tranſgreſſions by the manner of his inflictions, and ſo he is alſo pleaſed to apportion his rewards to our graces, mercy to the merciful moſt peculiarly; by Mercy meaning, 1. Acts of bounty, liberality from God, to wit, temporal abundance (the common portion of the Almsgiver) and ſpiritual abundance of grace, of ſtrength in time of temptation. 2. Mercy in forgiving, pardoning, not imputing our ſins. Upon which ground it is, that in the form of prayer which he hath himſelf preſcribed

us,

us, he annexeth the *forgiving of all treſpaſſers againſt us* to our prayer for *forgiveneſs to our ſelves*, as the condition without which we may not hope for ſuch forgiveneſs.

S. *What is* purity in heart?

C. The heart ſignifies the inner man and eſpecially the practical part, or principle of action. And the purity of that is of two ſorts: the firſt, that which is contrary to pollution; the ſecond, that which is contrary to mixture; as you know water is ſaid to be pure when it is clean, and not mudded and defiled, and wine is ſaid to be pure when it is * not mixt. In the firſt reſpect it excludes Carnality, in the ſecond Hypocriſie. Of purity of heart. Two ſorts of it. * ἀκέρατον.

S. *When may a man be ſaid to be* pure in heart *in the firſt ſence?* The firſt.

C. When not only in the members or inſtruments of action, but even in the heart, all parts of carnality or worldlineſs are mortified. As when we neither are guilty of actual uncleanneſs, nor yet conſent to unclean deſires; nay, feed not ſo much as the eye with unlawful objects, or the heart with filthy thoughts: and becauſe there be other pieces of carnality beſides, as ſtrife, faction, ſedition, *&c.* yea, and pride, and the conſequents of that; all theſe muſt be wrought out of the heart, or elſe we have not attained to this Purity, but are in the Apoſtles phraſe, 1 Cor. 3. 3. *ſtill carnal.* And ſo for worldlineſs (for earth you know will pollute alſo) when I not only keep my ſelf from acts of injuſtice and violence, but from deſigns of oppreſſion, nay from coveting that which is anothers; and ſo likewiſe for Satanical injections, when I give them no manner of entertainment, but reject them, ſuffer them not to ſtay upon the ſoul, and ſo to defile it.

S. *When may I be ſaid* pure in heart *in the ſecond ſence?* The ſecond.

C. When I attain to ſincerity; when I favour not my ſelf in any known ſin, double not with God, divide not between him and my own luſt, own ends, own intereſts, between God and Mammon, God and the praiſe of men, *&c.* For this is ſure a main part of the

damning

damning ſin of hypocriſie, againſt which there are ſo many woes denounced, (not the appearing to others leſs ſinful than we are, for that is not more unpardonable, but leſs damning than open, profeſt, avowed, ſcandalous ſinning; but) the *halting between God and Baal*, the not loving and ſerving God with all our heart, the admitting other rivals with him into our hearts.

S. *But is no man to be thought a good Chriſtian that hath either carnality or hypocriſie in him?*

C. None that is either carnal or hypocrite. But the truth is, as long as we live here, & carry this fleſh about us, ſomewhat of carnality there will remain to be daily purged out; and ſo alſo ſome doublings, ſome reliques of hypocriſie; ſomewhat of my ſelf, my own credit, my own intereſts ſtill ſecretly interpoſing in my godlieſt actions. But theſe (ſo they be not ſuffered to reign, to be the chief maſters in me, to carry the main of my actions after them) may be reconcileable with a good eſtate; as humane frailties, not waſting ſins.

S. *What is the preſent felicity that belongs to ſuch?*

The preſent felicity of the Pure.

C. To the firſt ſort of purity belongs 1. that contentment that reſults from having overcome and kept under that unruly beaſt, the carnal part, and brought it into ſome terms of obedience to the ſpirit. 2. The quiet and reſt that proceeds from purity of heart, contrary to the diſquiets and burnings that ariſe from unmaſtered luſts. 3. The eaſe of not ſerving and tending the fleſh, to *obey it in the luſts thereof*. 4. The quiet of Conſcience, abſence from thoſe pangs and gripings that conſtantly attend the commiſſion of carnal ſins. The ſame may in ſome meaſure be affirmed of all the other branches of the firſt kind of purity. And for the ſecond, as it is oppoſite to mixture or hypocriſie, the conſcience of that is matter of great ſerenity of mind, of Chriſtian confidence and boldneſs towards God and man: when I have no intricacies, *Maanders*, windings and doublings within me, when I need no diſguiſes or artifices of deceit, but can venture my ſelf naked and bare to Gods eye, with a, *Prove me, O Lord, and try me, ſearch out my reins and my heart*; and ſo to men, when

when I fear not the moſt cenſorious ſtrict ſurvey, have a treaſure of confidence, that I dread not the face of any man, have no pains, no agonies for fear of being deprehended, which the hypocrite is ſtill ſubject unto.

S. *What is the reward apportioned to purity hereafter?*

C. The Viſion of God, which 1. none but the pure are capable of, and 2. which hath no matter of felicity in it but to ſuch. The future.

S. *Why are only the pure capable of the ſight of God?*

C. Becauſe God is a Spirit; and cannot be ſeen by carnal eyes, till they be cleanſed and purged, and in a manner ſpiritualized; which though it be not done throughly till another life, yet purity here, ſuch as this life is capable of, is a moſt proper preparative to it: and therefore is ſaid to be that *without which no man ſhall ſee the Lord*; which you know is affirmed of holineſs, *Heb.* 12.14. which word in that place ſignifies the very purity here ſpoken of.

S. *Why hath the Viſion of God no felicity in it but to the pure?*

C. Becauſe a carnal faculty is not pleaſed with a ſpiritual object; there muſt be ſome agreeableneſs, before pleaſure is to be had, and that pleaſure is neceſſary to felicity.

S. *What is meant by* Peace-making?

C. The word Peace-makers ſignifies no more than peaceable-minded men. The notion of *making* in Scripture-phraſe belonging to the bent of the ſoul; as to make a lie, is to be given to lying, to practiſe that ſin, to be ſet upon it. So, *to do* (which is in the Greek, *to make*) *righteouſneſs and ſin*, 1 John 2.29. & 3.4. notes the full bent and inclination of the ſoul to either of them. So to *make peace*, both here, and *Jam.* 3.18. is to have ſtrong hearty affections to peace. Of Peace-making.

S. *Wherein doth this peaceable affection expreſs it ſelf?*

C. In many degrees; ſome in order to private, ſome to publick peace; ſome to preſerve it where it is, ſome to reduce it where it is loſt. Many degrees of it.

S. *What*

S. *What degrees of it in order to* private peace?

In order to private peace.

C. 1. A command and victory over ones Passions, especially Anger and Covetousness; the former being most apt to disquiet Families, the latter Neighborhoods. The angry man will have no peace with his servants, children, nay wife and Parents, any that are within the reach of his ordinary conversation: and the covetous man will contend with any near him, that have any thing that he covets. 2. A charitable or favourable opinion of all men, and actions that are capable of candid interpretation; Jealousies in the least societies being the most fatal enemies to peace, and such as foment the least discontents into the mortallest feuds and hatreds. 3. An apertness and clearness of mind, in a friendly debate (with friends or neighbours) of any actions which have past subject to misconstruction, without all concealing of grounds of quarrel; not suffering them to boyl within, but discreetly requiring an account of all such dubious accidents of those who are concerned in them. 4. The resolving against contentions and litigations in law as much as is possible, being rather content to suffer any ordinary lois, than to be engaged in such ways of vindication, or righting our selves, and in greater matters referring it to arbitrement of honest neighbours, rather than to bring it to suit. 5. Expressing a dislike to flatterers, whisperers, and backbiters, and never suffering our affections to be altered by any such. By these you will guess of other degrees also.

to publick.

S. *What in order to* publick peace?

C. 1. Contentment in our present station, and never fashning our ambition and covetise on any thing which will not easily be attained without some publick change or innovation. 2. Willing Obedience to the present Government of Church or State. 3. Patience of the Cross, or preparation for that Patience, and resolving never to move a State to get my self from under any pressure. 4. Resolving on the truth of that sacred Dictate, that the *faults and infirmities of Governours are by God permitted for the punishment of the people*; and that con-

conſequently they are to be looked on not in a direct line, only (or chiefly) to cenſure them, but in order to reflexion on our ſelves, to obſerve what in our ſelves hath ſo provoked God to puniſh us. 5. The not thinking our own opinions in Religion (ſuch as are not of Faith) of ſuch importance, as either to deny Salvation or Communion to any that differ from us. 6. Modeſty and Calmneſs in diſputing. 7. Not affixing holineſs to opinions, or thinking them the beſt men that are moſt of our perſwaſions. 8. The not defining too many things in Religion. And many others you will judge of by theſe.

S. *What to preſerve it where it is?*

C. 1. Valuing of it according to its true eſtimation, as that which is in the eyes of men very amiable, and in the ſight of God of great price, and as that which is to every particular man the ſame thing in many reſpects (of his eſtate, his reputation, his bodily conveniences, and oft life it ſelf) which bodily health is in one of thoſe reſpects only. 2. Conſidering how inſenſibly it may be loſt and with how great difficulty recovered again, and how near to a Hell this life is without it. 3. Prudent watching over it, and over thoſe that are enemies to peace. 4. Not being eaſily provoked, but overcoming ſtrife with mildneſs, or kindneſs, *the ſoft anſwer*, &c. and *overcoming evil with good*. 5. Praying conſtantly to God the Author of Peace for the continuance of this beloved creature of his among us. To Preſerving it where it is;

S. *What to recover it when it is loſt?*

C. 1. Humbling our ſouls, amending our lives, ſearching out thoſe peculiar reigning ſins that have made this bleſſing too good for us to enjoy, and ſo making our peace with God firſt. 2. Examining (every man ſingle) what I have contributed toward the removing of it, whom I have ſlandered, &c. and repairing what I have thus done by Confeſſion and Satisfaction. 3. By inceſſant prayer to God fetching it back again. To Recovering it when 'tis loſt.

S. *What is the preſent felicity that belongs to ſuch?*

C. 1. The preſent reſt and peace, the greateſt of all worldly pleaſures, and which is (as I ſaid) as health in the The preſent felicity of the Peace-maker.

the body, the foundation of all other superstructions of temporal joy. 2. The Conscience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the God of Peace, and like Christ, who came on this errand to this earth of ours, to make peace between the greatest enemies, his Father and the poor sinners soul.

S. *What is the reward appointed to Peaceableness hereafter?*

The future. *C.* 1. God's acknowledgment of us, as of those that are like him. 2. Pardon of sins, and eternal rest and peace hereafter.

S. *To whom doth the last* Beatitude *belong?*

Of Persecution for righteousness sake. *C.* To those 1. that are *persecuted for righteousness sake.* 2. that are *reviled falsly for Christs sake.*

S. *How do these differ one from the other?*

C. Only as a more general word and a more special. * *Persecution* signifies properly and strictly, being pursued, and driven, and hunted as noxious beasts are wont; but in common use noteth whatever calamity or affliction the malice or tyranny of others can lay on us: and

* διωγμὸς

Reviling. *Reviling* is one special kind of it, which is most frequently the true Christians lot, because 1. those that have no strength or power to inflict other injuries, have yet these weapons of their malice always in readiness. 2. Because they who are not good Christians themselves, do in their own defence think themselves obliged to defame those that are; their good actions, when they are silent, seeming so reproachful to them, made to reprove their thoughts, *Wisd.* 2. 14. And so they endeavour by their tongues to revenge themselves upon them, to redeem their reputation by that means.

S. *But what is meant by the phrases,* [for righteousness sake] *and* [falsly for my sake?]

Falsly for Christs sake *C.* Those words contain a restraint or limitation of the subject to this purpose; that the *Beatitude* belongs not to those indefinitely that are persecuted and reviled (for many may thus justly *suffer as thieves, as murtherers, evil doers, busie bodies,* 1 Pet. 4. 15. and receive little joy or blessedness in that) but to those peculiarly that

that are true Christians. And that either 1. for some good action wherein their Christianity and the testimony of a good Conscience is concerned; as when men are reviled or persecuted because they will not either totally forsake and Apostatize from Christ, or in any particular occurrent offend against him (or when some such Christian performance brings this consequent persecution or reproach upon them) Or 2. for some indifferent sinless action, which though it be not done in necessary obedience to Christ, yet bringing unjust persecution or reviling falsly upon them, may (though in an inferiour degree) belong to this matter: and in that case the persecution that so falls on them will be thought to be permitted by our wise and good God, and disposed or ordered by him for our *Beatitude, i.e.* for the benefit of us as Christians; either as a Chastisement of our other sins, that we may not be condemned with the world; or as a means of trial whether we will bear it patiently and Christianly.

S. *Wherein doth the present felicity of such consist?*

C. 1. In having their evil things in this life, that so all their good things, their reward, may remain on arrear, unpaid till another life. 2. In the honour and dignity of suffering for Christs sake. 3. In conformity with the antient *Prophets* and *Champions* of God in all ages. 4. In the comfort that proceeds from this evidence and demonstration of our being true Christians; for that is the meaning of [*yours is the Kingdom of heaven*] *i.e.* the state of Christians, or the true Christian state. It being a Christian Aphorism, that God *chastens every Son*, Heb. 12. 7. and that the good things that are made good to Christians here, shall be *with persecution*, Mar. 10. 30. 5. in this pledge of Gods favour to us, in that we are *thought worthy to suffer shame for his name*. 6. In the assurance of a greater *Reward* hereafter, proportioned to our sufferings here. The present felicity of the persecuted.

S. *What is the reward hereafter, apportioned to this?* The future.

C. A greater degree of glory in Heaven.

S. *You told me, at your entring on the* Beatitudes, *that I was no farther to believe my self a Christian,*

then I should find all and every of these Graces in me to which those Beatitudes *are prefixt: This I can without difficulty acknowledge for all the former, (and resolve I am no farther a Christian, than I am* poor in spirit, mourning, meek, hungring and thirsting after righteousness, merciful, pure in heart, *and* peaceable;) *but the last sticks with me, and I cannot so easily assent to that, that I cannot be a Christian, unless* I be persecuted and reviled: *I pray clear that difficulty to me.*

How this a token of a true Christian.

C. I shall, by saying these four things to you. 1. That though to be persecuted is no duty of ours; yet, 1. to bear it patiently, and 2. to rejoyce in it when it befals us, and 3. that it be *for righteousnes sake,* (when it lights upon us) is our duty, required of all Christians. 2. The very being persecuted, though it be not a duty again, is yet a mark and character of a Christian; and the Scripture doth seem to affirm, that no good Christian shall ever be without his part in it, *Heb.* 12. 6, &c. And it will be hard for any to find out one holy man that hath passed through his whole life without this portion. 3. If it shall not be so general a rule but it be resolved capable of some exception, *i.e.* if some good Christians be found which are not persecuted, yet still the Preparation of mind for this indurance is necessary to every Christian. 4. The being persecuted shall contribute much to the increase of our glory, and so may still be said necessary respectively (though it should not be affirmed absolutely) to the attaining of that degree of glory: and therefore this is placed after all the rest, as a means of perfecting and consummating the Christian, that as the former seven are necessary to the attaining a crown at all, so this to the having so rich a crown, or so many gems in it.

Of the Order of these Beatitudes.

S. Is there any thing now which from the order of these Beatitudes you would think fit to teach me?

C. Yes, especially two things. 1. That the Grace first named is a general principal Grace, which is the foundation of all the rest. Where that is once seated and planted, all the rest will more easily and more happily follow. *Humility* is the seed-plot of all, and from thence it

it is moſt proper to proceed, 1. to *mourning*, or ſorrow for ſin; (the *humble* heart is a melting hear) 2. to *meekneſs* and quietneſs of ſpirit; (the *humble* heart is the next degree to that already) 3. to *hungring and thirſting after righteouſneſs* (the *humble* heart will moſt impatiently deſire both *pardon* of ſin, (that firſt kind of *righteouſneſs*) and *grace* to ſanctifie, (that ſecond kind of *righteouſneſs*) 4. to *mercifulneſs*; (the *humble* heart will be moſt ready to give and forgive) 5. to *purity of heart*; (the *humble* heart is moſt unreconcileable with all *filthineſs both of the fleſh and ſpirit*, but eſpecially the latter, of which, pride, a chief particular, is the direct contrary to Humility) 6. to *peaceableneſs*; (contention being generally the effect of pride) 7. to *perſecution and reviling* (Humility, 1. being apt to tempt the proud worldling to revile and perſecute: 2. being ſure to *work patience* of them in the Chriſtian.)

S. *What is the ſecond thing that from the Order you obſerve?*

C. The interchangeable mixture of theſe Graces; one toward God, and another toward Man, thus interweaved, that the firſt reſpects God, the next man, the next God again, and ſo forward till it comes to the laſt, which reſpects God again. For having told you that the firſt is a general *Fundamental Grace*, as the head to all the reſt; it follows that the ſecond, that of *mourning*, muſt be the firſt particular, which being faſtned particularly on *ſin*, reſpecteth God, againſt whom we have ſinned; the next to that, *meekneſs* reſpecteth our Neighbour eſpecially; and 3. *hungring* and *thirſting after righteouſneſs*, (which is all to be had from God) reſpecteth God; *Mercifulneſs* again reſpecteth man; *Purity in heart*, God; *Peaceableneſs*, man; and laſtly, *Perſecution for righteouſneſs ſake*, and patience of it, as coming from a conſideration and belief of Gods provident diſpoſal of all things, reſpecteth God again. So that you ſee the firſt and the laſt reſpecteth our duty towards God; (who is *Alpha* and *Omega*, the *firſt* and the *laſt*) and thoſe between, divided between our Neighbour and God. That ſo we may reſolve, that to

God belongs the *chief*, and *first*, and *last* of our *Love* and *Obedience*; yet so as not to exclude, but require also in its subordination our care of *duty* and *love* toward man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. *I conceive you have now concluded the explication of the first part of this Sermon, God give me grace to lay all the severals to heart.*

What is the summe of the second branch or Section in it?

Sect. II. *Christians must be exemplary.*

C. It consists of the four next verses, to wit, *ver.* 13, 14, 15, 16. and the summ of them is, the necessity that the graces and vertues of Disciples, or Christians, should be evident and exemplary to others also, *i. e.* to all Heathens and sinners, and all indefinitely which may be attracted by such example. This is enforced by four resemblances: 1. of *Salt*, which as long as it is salt, hath a quality of seasoning of other things to which it is applied; 2. of the *Sun*, that is apt to illuminate the dark world; 3. of *a City on a Hill*, which is conspicuous; 4. of *a Candle set in a candlestick*, which *giveth light to all that are in the house*. By all which he expresses, that those graces are not to be accounted Christian, which either, 1. do not bring forth fruits, (and so remain but dull habits, useless possessions) or 2. which are not made exemplary to others.

S. *But sure all this belongs to Ministers and men in eminent place only; they are the* salt of the earth, *and* light of the world; *not to every private Christian.*

C. Yes to every private Christian; for such are the Disciples to which Christ here speaks, the same auditors continuing to every part of the Sermon, and so the duty of exemplary lives is in some measure required of every of them, who before were bound to be meek or peaceable, *&c.* i. e. (as 'tis apparent, *ver.* 1.) of all those that are entred into the School of Christ: not only Apostles, (whose successors the Governours of the Church now are) for as yet there were none such, (the Apostleship or solemn mission, the instating that authority

rity on his Disciples, which was to continue in their successors, being not yet begun at the time of Christs speaking these words, nor till after his Resurrection, *John* 20.21. or rather his *Ascension*, Act. 2.4.) but I say, all Disciples, that is, all Christians that undertake to follow Christ and expect any good by him.

S. *What then is the meaning of this necessity that the Christians graces must be evident and exemplary?*

C. 'Tis this: 1. That a Christian must not content himself in doing what Christ commands, but must also dispose his actions so as may most tend to Gods honour, which consists in bringing in many Disciples unto him, and which ought to be as precious to a Christian as the salvation of his soul. Most contrary to which are the practices of those which professing Religion, commit those things which even nature it self and sober Heathen reason abhors, (such are circumventing of other men, rebellion, sedition, and many times unclean sins, not to be named, also) and so bring up an evil report upon Christian Religion, defame it in the opinions of men. 2. That he ought to labour the conversion of others, (in charity to them) the extending not inclosing of Gods kingdom.

S. *This doctrine is clear, and therefore I will detain you no longer on this Section.*

What is the summe of the next Section, which consists of four verses more, 17,18,19,20?

Sect. III. *Christ did not abolish,*

C. It is in brief the attestation of two great Christian truths.

S. *What is the first of them?*

C. That Christianity is not contrary to the laws by which mankind had formerly been obliged, is not destructive of them; Christ now commands nothing that the natural or moral law had forbidden, and likewise forbids nothing that that had commanded. This is affirmed in three forms in this Section. First, *verse* 17. *He came not to destroy the Law and the Prophets, i.e.* the doctrine designed and taught by them; and it would be a very dangerous errour, very noxious to practice, to think he did, *Think not*, &c. Secondly, *ver.* 18. he af-

firms with an asseveration, that the least letter or *tittle of the Law* shall not be destroyed, *i. e.* lose its obligingness (*till all be fulfilled*, we read; it is,) * *till all things be done*, i.e. till the world be at an end, or (which is the same at the beginning of the Verse, though in other words) *till Heaven and earth*, i. e. this present world, *pass away*, or is dissolved. Thirdly, *ver.* 19. He pronounces clearly, that he that affirms any the least commandment of the Law to be now out-dated, (that not only breaks them himself, but teaches others that they are not obliged to keep them) he shall be called the *least in the Kingdom of Heaven*, i. e. shall not be accounted a Christian; for so the *Kingdom of Heaven* frequently signifies in the Scripture, and (to *be the least in it*) is a phrase that signifies being utterly excluded from it.

* ἕως ἂν πάντα γένηται.

S. *What is the second thing?*

But perfect the Law, & set it higher.

C. That Christ hath perfected the Law, and set it higher than any the most studied Doctor did think himself obliged by it formerly. And this is affirmed here also by two phrases. First, *ver.* 17. *I came not to destroy the Law, but to perfect it.* The Greek word which we render [(a) *perfect*] is answerable to an Hebrew which signifies not only to (b) *perform*, but to (c) *perfect*, to *fill up*, as well as to *fulfil*; and so is rendred sometimes by one, sometimes by tother. And the Greek it self is so used in like manner. When it refers to a word or a prophecie, then it is to *perform*, to *fulfil*, 2 Chron. 36. 22. 1 Mac. 2. 55. In other cases it is to *fill up*, to *compleat*, to *perfect*, Eccles. 33. 16. and 39. 12. and 2 Chron. 24. 10. And that it is so in this place, may appear by the ancient Greek Fathers, which express it by two similitudes. 1. Of a *vessel* that had some water in it before, but now is filled up to the brim. 2. Of a *picture* that is first * drawn rudely, the limbs only and lineaments, with a coal or the like; but when the hand of the Painter comes to draw it in colours * to the life, then it is said to be *filled up*. 2. That *except your righteousness*, i.e. Christian actions and performances, *exceed the righteousness of the Scribes and Pharisees*, i. e. go higher than that strictest sect of the *Jews* and the Doctors among

a πληρῶσαι.
b כלה.
c τελειόω.

Proofs of that.

* ὑπαγραφία.

* ζωγράφησις.

among them thought themſelves obliged to, or taught others that they were obliged, they ſhall not paſs for Chriſtians here, or prove Saints hereafter. In which words ſure he doth not pitch on the name of *Scribes* and *Phariſees*, peculiarly as thoſe that were the greateſt evacuators of the law by their own hypocritical practiſes or falſe gloſſes in ſome particulars; but the *Phariſees* as the moſt exact ſect among the *Jews*, *Acts* 26. 5. and the *Scribes* as the Doctors of the law, and thoſe that knew better what belonged to it than other men; and both together as thoſe *that ſate in Moſes chair*, i. e. taught there truly (though they practiſed not [*they ſay, but do not*]) the doctrine of the *Moſaical* law in that manner as others were obliged to perform it, *Matth.* 23. 2. This ſame truth is alſo farther proved in the remainder of this Chapter, by induction of ſeveral particulars of the law, firſt barely ſet down by Chriſt, and then with Chriſts improvement added to them, in this form of ſpeech, *but I ſay unto you*. And though this be no new doctrine, but affirmed diſtinctly by moſt of the * ancient (eſpecially the Greek) writers, before S. *Auſtins* time, and thus far acknowledged by all parts, that Chriſt required more of his Diſciples, *i.e.* of Chriſtians now, than the *Jews* by any clear revelation had been convinced to be neceſſary before, (which is in effect as much as I ſhall deſire to have granted:) yet I have thought good to confirm it yet further to you, (becauſe it is the foundation of a great weighty ſuperſtructure) by two things; 1. by one other remarkable place of Scripture, 2. by ſome reaſons which the Fathers have given for the doing of it.

* Thus Origen againſt Celſus, l. 5. p. 259. ſaith of Chriſts laws that they are κρείττονες & θειότεροι, better and diviner than all former laws. Juſtin Martyr πλὴν ὅσα ἀπὸ πονηρευομένης ἕξεως, to live according to nature is the part of one that hath not yet believed. Irenæus l. 4. c. 27. Dominus naturalia legis non diſſolvit, ſed extendit, ſed & implevit. Chriſt did not diſſolve thoſe parts of the law which were from the law of nature, but extended them, and alſo filled them up. Where to fill up is more than to extend, and in that notion is ſet oppoſite to Chriſts words of deſtroying the law, Mat. 5. So again, ſed plenitudinem & extenſionem, his Law is the plenitude and extenſion of the former. Again, ſuperextendi decreta, & augeri ſubjectionem. The laws under Chriſt are extended above what they were, and our ſubjection increaſt. And again, adimplentis, extendentis, dilatantis, that Chriſt doth fill up, extend, and dilate the law: and that whole Chapter is wholly ſpent on that purpoſe, ſhewing abundantly what Chriſt meant by πλαρῶσαι, not fulfilling, as that ſignifies in our ordinary phraſe

performing the former laws, (though Christ did that also) but filling it up, encreasing it, adding to it. So Clemens Alex. Strom. 3. hath a great deal of Christs renewing the law being grown old, καὶ κατὰ συγχωρουμένων, not permitting those things any longer which had been before permitted, but leading his disciples καὶ ἐπὶ τελειοτῆτα, from that preludory life of nature to those higher mysteries. So Athenagoras his embassie or message to Antoninus and Commodus, opposes against all the precepts of the Lawyers and Philosophers of all former ages, this one dogma or precept of Christ, ἀγαπᾶτε τοὺς ἐχθρούς, love your enemies, challenging them all to compare with Christ in that one piece of Christianity. So S. Basil on the 15 Psalm; As, saith he, the old law saith, Thou shalt not kill, so the Lord (Christ) πλείονα περιτίθησι νόμον, giving more perfect laws, saith, Thou shalt not be angry, &c. So the Author of those Constitutions which go under Clemens Romanus's name, and are acknowledged to be very ancient, in his 6. Book, c. 23. vid. loc. So Constantine the Emperour in Zosim. l. 2. calls Christs law, νέαν παιδείαν, the new discipline; Macarius, νόμον πνευματικὸν, a spiritual law, opposed to the natural, hom. 37. p. 442. But most clearly S. Chrysostom, who calls the sermon on the Mount, ἀκρον τῆς φιλοσοφίας, the top of Philosophy, καὶ γὰρ καινὴν νομοθεσίαν καὶ ἀρχὴν πολιτείας ἔστησαν, in the New Testament, saith he, there are a many Laws and of many higher or greater matters. Edit. Savil. T. 3. p. 93. To which he applies that of Christ, John 15. 22. If I had not come, and spoken to them they had had no sin; whence 'tis clear that 'twas his opinion that some things were prohibited by Christs coming and speaking, which he that practised before, either had no sin, or was not in so great measure guilty of it. So again, that Christs giving of laws was πλήρωσις καὶ δόσις, a filling up and extending of the old, and that this was the reason why Christ medled not with al the precepts of the Decalogue, because, saith he, he resolved not πάντας αὐξῆσαι to increase all. Again, on Mat. p. 112. he saith, that it was now μείζονα ἐπιτολὴν κρίσεως a season of greater precepts. So T. 3 p. 91. κατὰ αὐτὰ κεῖται παλαιοῖς ἡμῖν ῥήματα, the ancients and we have not the same goals proposed to us: and so on, in a most clear place, fit to be entirely transcribed, or (instead of that) consulted in the Father. So Theophylact compares Christ with the Law, as the ὑπογραφὴν πλείαν, the painting to life, to the κατὰ γραφὴν, or drawing in black and white, or first lineaments p. 28. in Eu. and that Christ did not παρὰ τὴν σκιαγραφίαν, ἀλλὰ μᾶλλον ἀναπληροῖ, not destroy the first draught, but rather fill it up. So again, To love friends, saith he, ἀτελὲς ὄν is an imperfect thing; πλεῖον δὲ πάντας ἀγαπᾶν, but to love all is perfect, or an high degree of perfection. Again, that the precepts of the Law are such as ἁρμόζουσι καὶ παιδίοις καὶ μειρακίοις are agreeable to sucklings and children, which ἁρμόσει καὶ ἀνδράσι, it will be a reproach to men not to have exceeded. So Oecumenius, T. 1. p. 286. καὶ τὰ παλαιὰ ἐντάλματα ἐστὶ δι' ἃ εἴρηται τοῖς πάλαι εἰρῆσθαι, we have not now the same precepts in the New which we had in the Old Testament: but καινὰ δὲ ἐστὶ τὰ νῦν, μείζονα καὶ τελειότερα, new commands and more philosophical, i. e. of deeper and higher importance for the regulating of mens lives. For, saith he, killing was forbidden of old, anger also is forbidden us; and so of swearing, distinctly, οὐκ ἐν τούτῳ τὸ νῦν καὶ τὸ τότε κεῖται, ἀλλ' ἐν ὅτι πάντως, it was not then (universally) unlawful, but now after Christ it is; μηδὲ ὅλως ὀμόσαι, for Christ hath said, But I say unto you, swear not at all. The same is affirmed by S. Basil in the fore-cited place, ἐνδέχεται σὺν μέτρῳ ὀμνύειν, swearing truly is permitted under the Law; ἐν δὲ τῇ ἐν Χριστῷ παραγγελίᾳ οὐδαμῶς, but under the Gospel it is universally forbidden, i. e. some kind of oaths, which are there permitted, are here universally prohibited; as for example, swearing by others besides God. And so both S. Chrysostom and Theophylact also. So among the Latines, Tertul. l. 3 contra Marcion c. 16. Christi legem supplementa necessaria esse disciplinæ Creatoris, that Christs law is an addition of necessary supplements to the law of the Creator. Again, l. de patientia; Ampliandæ adimplendæque legi adjutricem Christus præfecit patientiam, Christ added his rules

rules of Patience for an help to enlarge and fill up the Law; quodad justitiæ doctrinam retro defuisset, because that had formerly been wanting to the doctrine of righteousness: nondum enim patientia in terris, quia nec fides, for patience was not as yet on the earth, because faith was not, i.e. Christianity brought that high pitch into the world with it. And after a great deal more, he comforts the law of Moses for the loss of its ceremonies, &c. and tells it, that it hath found more in Christ than it lost. So again, ad Scap. p. 91. Hæc est perfecta & propria bonitas nostra, This is a goodness perfect and proper to us Christians; Amicos enim diligere omnium est, inimicos solorum Christianorum, 'Tis every mans part to love friends, only the Christians to love enemies. Again, 4. cont. Marc. p 524. (Pamel. ed.) Christus Dei creatoris præcepta supplendo & confervavit & auxit, Christ preserved and encreased the Laws of God the Creator by filling them up. So again, l. de pudicitia; Legem sistimus, scilicet in his quæ & nunc novo Testamento introducto etiam cumulatiore præcepto prohibentur; pro Non Mœchaberis, qui viderit &c. Some things in the New Testament are prohibited by an higher precept, in stead of (Thou shalt not commit adultery) (He that looketh, &c.) So S. Jerome on Mat. concerning oaths; Hoc quasi parvulis concessum, This was allowed before or permitted to the Jews, as to little ones; Evangelica autem veritas non recipit, The Gospel-truth doth not permit it. So S. Aust. T. 4 p. 1109. de Serm. in monte l. 1. Where having proposed a double sence of fulfilling the Law he insists only on the latter, viz. that Christ fulfilled the Law by adding, quod minus habet, what was deficient, & sic perficiendo confirmaverit and so by perfecting confirmed it: dum enim fiunt quæ adduntur, multo magis fiunt illa, quæ permissa sunt ad inchoationem, for while those things are done which are added, those things are much more done which were permitted for their initial state. Then upon that verse, (Unless your righteousness exceed, &c.) he explains it thus, Nisi non solùm ea quæ inchoant homines impleveritis, sed etiam ista quæ à me adduntur, qui non veni solvere, sed adimplere, Unless you fulfil not only those things which men perform in that initial state, but also those which are added by me, who came not to loose but to fulfil, you shall not enter into the kingdom of Heaven. And again on that passage, (He that shall do and teach these least Commandments, shall be called great) 'tis not, saith he, to be understood secundùm illa minima, sed secundùm ea quæ dicturus sum, according to those least things under the Law, but to the least of those precepts which Christ meant to deliver them. Quæ sunt autem ista? and what are they? saith he, and answers, ut abundet justitia, that your righteousness exceed, &c. These few may suffice to give some sight of the sence of antiquity in this point.

S. *What is that remarkable place of Scripture;*

C. In the first Epistle of S. *John*, chap. 1. v. 5. prefaced and brought in with more magnificent ceremony than any one passage of Scripture. *That which was in the beginning, &c.* ver. 1. *That which we have seen and heard, &c.* ver. 3. and, *These things write we*, ver. 4. *This then is the message*, ver. 5. All which are remarkable characters set upon that which follows, shewing it to be the sum of the whole Gospel, or doctrine of Christ; and it is this, [*That God is light, and in him is no darkness at all,*] ver. 5. Which words so ushered in, you will easily believe have somewhat more in them than

than at the first sound, taken alone, they would seem to have, and this sure it is, that now under the Gospel, Christ, this light, appears without any mixture of darkness. Light is the state and doctrine of Christianity; darkness, of sin and imperfection, and such as was before among *Jews* and *Heathens*, (which is referred to by the phrase, *If ye walk in darkness*, ver. 6. *i.e.* live like *Jews* or *Heathens*:) and therefore to be light without all mixture of darkness, is to be perfect without all mixture either of sin or of imperfection; which you will not think fit to affirm of God, (or Christ under the Gospel) in respect to himself; (for that were to conceive that he had not been so before) but in respect of his Law and Commandments, the rules of mens lives, that they had before some indulgence for some sins, and where they had not so, yet that they had some mixture of imperfection, but now they have none; they had before some vacuities in them, which now are filled up by Christ.

S. *What reasons do the Fathers give for this?*

Grounds of it.

C. These especially: Because 1. Christ under the Gospel gives either higher or plainer promises than he did before; the Promises of eternal life are now as clear as those of a temporal *Canaan* had been before to the *Jews*. 2. Because he give more grace now to perform them than before he had done. The Law given by *Moses* was a carnal law, *i. e.* weak, not accompanied with strength to perform what it requires; but the Gospel of Christ is the *administration of the spirit*, i.e. a means to administer the spirit to our hearts, to enable us to do what he commands us to do: and then, as the Father said, *Lord, give me strength to do what thou commandest, and command what thou listest*; If so Christ strengthens me, I am surely able to do all things, having that sufficiency from God.

Wherein the lightness of the Christians burthen consists.

S. *If this be true, that* Christ *now requires more than under Nature or* Moses *had been formerly required, at least fully revealed to be required; how then is our Christian* burthen lighter *than the Jewish formerly was? In these things it is heavier rather.*

C. It is made lighter by Christ in taking off that unpro-

unprofitable burthen of Ceremonies, that had nothing good in them, and yet were formerly laid on the Jews: lighter again in respect of the greater *Revelations*, and effusion of *Grace*, now under Christ, than was allowed before, the encreasing of which above the *proportion* of the *burthen*, is consequently (in effect) the *lessening* of the *burthen*. Which two things being supposed, the adding of these *Perfections* to the *Law*, (which are all of things gainful and profitable, and before (even by those that either were not, or thought not themselves obliged by them) acknowledged to be *more excellent* and more honourable than the other) will not in any reason be counted the increase of a burthen, (for no man will be thought oppressed by that he gains by) but the *gainful* yoke will be a *light* one, though it be a *yoke*, Mat. 11.30. And 2. as long as he gives strength, his *Commandments*, whatever they are, cannot be *grievous*.

S. *But sure it were not difficult to find in the Old Testament, the same or* equivalent *commands to every of those that follow here; how then can Christ be said to have improved them?*

C. Some *glimmerings* perhaps of this *light* there were before, as *Gospel* under the *Law*: but these either 1. not univetsally commanded to all under threat of eternal punishment, but only recommended to them that will do that which is best, and so *see good dayes*, &c. or 2. not so expresly revealed to them as that they might know themselves thus obliged. And yet if any will contend, and shew as universal plain obliging Precepts there as here, I shall be glad to see them, and not contend with him, so he will bring the Jews up to us, and not us down to the Jews; for that is the only danger, which I have all this while used all this diligence to prevent.

The glimmerings of this light in the Old Testament.

S. *One question more I shall trouble you with in this matter, whether these superadditions of Christ in the rest of the chapter may not be resolved to be only* Counsels of perfection, *which to do, is to do better, and not* Commands, *which not to do, is a sin.*

C. The following superadditions are all Commands, and not Counsels only; Christ delivering these now in the

Christs superadditions are Commands all.

the same manner as *Moses* did that other before; Christ in a Mount, as he in a Mount; his saying [*I say unto you*] a form of Command, as that phrase [*God spake these words and said*] a form of it, *Exodus* 20. and the breach of these new sayings threatned with judgment and hell fire, and imprisonment irreversible, and casting into hell, &c. in the ensuing words. All which signifie them sins which must be accounted for sadly by a Christian, and not only failings, or falling short of perfection.

S. *How many sorts of these new Commandments are there in this ensuing Chapter?*

Six sorts of them.

C. Six; 1. Concerning Killing, 2. Adultery, 3. Divorce, 4. Perjury, 5. Retaliation, 6. Loving of Neighbours. In each of which Christ, to shew that he *came not to destroy, but to fill up*, or perfect, *the Law*, first rehearses the *old law*, and thereby confirms it, and then annexeth his *new law* to it.

Sect. IV.

S. *That we may with understanding proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these,* [Ye have heard that it was said by them of old time.]

The style of the old Commandments.

C. [*Ye have heard*] signifies you have been taught, and that out of the Word of God or books of *Moses*: [*said by them of old time*] seems to be ill translated, and therefore is mended in the margents of our *Bibles* [*to them*] i.e. to the Jews your Ancestors. And that this is a denotation of the Law of the Decalogue given to them, *Exod.* 20. you will have little reason to doubt, if you observe that the three severals to which these words are prefixt, (being omitted in the rest, in some part) are three distinct Commandments of the Decalogue, *Thou shalt not kill*, *Thou shalt not commit adultery*, *Thou shalt not forswear thy self, or take Gods name in vain*, (as anon you shall see.) As for the other three, of *divorce*, of *retaliation*, of *loving neighbours*, and *hating enemies*, which have not that entire form or phrase prefixt, but some other different from it, they are not commands of the Mosaical law, but Permissions or indulgences allowed the Jews, but now recalled, and denied Christians.

S. *The*

S. *The first of these being the sixth of the law, I must first desire you to explain unto me, and tell me what was forbidden by it under the law.*

Sect. V. *Of killing.*

C. The first and principal thing is the shedding of mans blood, by way of *killing*, or taking away his life, God only, who gave us life, having power to take it away again.

S. *What then is to be thought of the Magistrates taking away the life of a capital offender? Is not that forbidden by that law?*

C. God having sole power over the life of man, may without doubt take it away by what way he pleaseth, either immediately by himself, or by any man whom he appoints to execute his will. Thus you know might *Abraham* kill his Son, when God bid him; because though *Abraham* had not power over his sons life, yet God had: and this bidding *Abraham* kill him, is not any thing contrary to this law, which only forbids man to do it, but doth not forbid God. In the like manner, God having, *Gen.* 9. 6. commanded the *murtherers blood to be shed by man*, and thereby enstated the power of the sword on the Magistrate, (who, by whomsoever he should be supposed to be chosen to be Magistrate, by God, or the People, hath that power of the *Sword* given him immediately from God, the People having not singly this power over their own lives, and therefore not able to give it any other) not only permits him and makes it lawful for him thus to punish malefactors, but also commands and requires him so to do, as his *Minister to execute wrath*, Rom. 13. And so the word [*Thou*] in the Commandment must here be resolved to signifie the man of himself, without Power or Commission from God; which yet he that hath it must exercise justly, according to the laws of God and man, or else he breaks the Commandment also: this Commission being not given to him absolutely and arbitrarily to use as he list, but according to defined rules in the Scripture [*He that sheds mans blood*, &c.] (which was given not to the Jews, but to all the sons of *Noah*) and according to the laws of every nation, which being made by the supreme Power

Of the power of the sword.

power (who by the ordinance of God *bears the sword*, Rom. 13.4.) may afterwards be justly executed by such subordinate Magistrates as are *sent by him for the punishment of evil doers, and the praise of them that do well*, 1 Pet. 2. 14.

Of Self-murther.

S. *May not a man in any case kill himself?*

C. He may not, having no more power over his own life than any other mans; and how gainful soever death may seem to any, yet is he to submit to Gods Providence, and to wait, though it be in the most miserable, painful, wearisome life, till God please to give him manumission and deliverance out of it.

S. *What is to be said of* Sampson, *who killed so many by pulling away the pillars, and involved himself in the same destruction?*

In Samson.

C. He was a Judge in Israel; and such in those days (and particularly him) did God ordinarily move by his Spirit to do some extraordinary things: and it is to be imagined, that God incited him to do this; or if he did not, he were not to be excused in it.

S. *What is to be said of those that rather than they would offer to Idols in the Primitive Church, did kill themselves, and remain still upon record for* Martyrs.

In some Primitive Christians.

C. If the same could be affirmed of them which was conceived of *Samson* that God incited them to do this, they should by this be justified also: but having under the Gospel no authority to justifie such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their love of God, and fear that they should be polluted by Idols, was the cause of; and so though it might as a frailty be pardoned by Gods mercy in Christ, yet sure this *killing* themselves was not it that made them Martyrs, but that great Love of God, and resolving against idolatrous worship, which testified it self in that *killing* themselves for that cause. This it was that made them pass for Martyrs, and that other incident fault of theirs was not in that case thought so great, as to devest or rob them of that honour.

S. *What is meant by that which follows the mention of*

of the old Commandment in this place. [Whoſoever ſhall kill, ſhall be in danger of judgment?]

The puniſhment of Murther.

C. The word rendred [the *judgment*] ſignifies a Court of Judicature, or aſſiſes of Judges, who ſate in the gates of every City, and had cognizance of all *greater cauſes*, Deut. 16. 18. and particularly of that of *Homicides*. Exod. 21. 12. Levit. 24. 17. Deut. 19. 11, 12. The Number of theſe Judges was ordinarily twenty three: and ſo though it be not annext, *Exod.* 20. to that Commandment, yet from the body of the Moſaick Law, Chriſt concludes, that againſt *killing* the ſentence of death by the ſword (for that was the puniſhment peculiar to that Court) was to be expected.

S. But was nothing elſe forbidden in the Law by that Commandment but killing?

C. That was the prime eſpecial matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maiming any mans body. 2. Wounding him, which may poſſibly endanger his life.

Of Duels.

3. Entring into, or accepting, or offering of *Duels*, wherein I may kill, or be killed, in which caſe, which ſoever it prove, I am guilty of murther. Nay, if by the equality of fortune both come ſafely of, yet the voluntary putting my ſelf on that hazzard, is guilt enough for a whole ages repentance and humiliation; to conſider what had become of me, if without repentance I had thus ſain a murtherer of my ſelf and my fellow-Chriſtian alſo.

S. May no injury or affront be accounted ſufficient to provoke me to offer (or challenge to) a Duel.

The utter unlawfulneſs thereof

C. None imaginable: for that injury, whatever it is, if it be a real one, of a conſiderable nature, will be capable of legal ſatisfaction, and that muſt content me; private revenge being wholly prohibited by Chriſt. Or if it be ſuch that the Law allows no ſatisfaction for, that is an argument that it is light and unconſiderable; and then ſure the life of another man, and the danger of my own, will be an unproportionable ſatisfaction for it.

S. Well,

S. *Well, but if another send me a challenge, may not I accept of it? especially when I shall be defamed for a coward if I do not?*

C. Certainly I may not; the law against *killing* restrains me. And for that excuse of Honour, 1. It is most unreasonable that the *Obedience* to God's commands should be an infamous thing. And then 2. if so impious a custom hath prevailed, I must yet resolve to part with Reputation, or any thing, rather than with my *Obedience* to God. Nay 3. you may observe that there are two sorts of Cowardise, much differing the one from another; the one proceeding from fear of being beaten or killed, the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deal of the second of these, and will certainly have as much of it as he hath either of good Nature or Religion; and that will restrain *Duels* as much as the other. And might this but pass, as sure it deserves, for an honourable and creditable thing, the fear of the other kind of discredit would work little upon us. For the world is now generally grown so wise, that a man may without any dishonour fear being killed or hurt; and even to run away from such dangers, being very imminent, is creditable enough. The unluckiness of it is, that the other honest kind of fear, that of hurting or killing another, is become the only infamous thing, the only cowardise that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preserving of his Reputation shall venture to disobey God, is sure the greatest Coward in the world; he is more fearful of disgrace and ignorance in this world, than any pious man is of violating the laws of natural reason, of offending God, or of incurring the flames of eternal Hell.

S. *But what am I to do in case a challenge be sent or offered to me?*

C. I am, first, in conscience toward God, to deny it, whatever the consequents may be: Secondly, to offer a full Satisfaction for any either real or supposed injury done by me, which hath first provoked the challenger: thirdly,

thirdly, as prudently as I can, to signifie (and by my actions testifie the truth of that) that it is not the fear of dying, but of killing, not cowardise, but duty, which restrains me from this forbidden way of satisfying his desire.

S. *But what if all this will not satisfie him, but he will still thirst my blood, and accept of no other satisfaction, but assault me, and force me either to deliver up my own life, or try the uncertainty of a Duel?*

C. The utmost that in this extreme case can be lawful, I shall define to you by setting before you an example which I have met with. Two persons of Quality meeting in a publick place, the one passed an *affront* upon the other; the other bare it patiently in that Presence, but after sent him a Challenge: he sent him a meek return of an acknowledgment of his fault, and readiness to give him any other satisfaction that should be thought on to wipe off the injury: the other will not accept any other: he keeps his Chamber, and for a long time useth all care not to meet him in any place which would be seasonable for fighting, and still offers tender of satisfaction. At length it falls out that they meet in a place where this could not be avoided. The Challenger sets upon him: the other draws in his own defence, wounds him lightly; having done so, desires again that this may end the quarrel, or offers any other satisfaction: the Challenger will not consent, assaults again, is killed; and so the *Tragedy* concluded with loss of the chief *Actors* life. That the surviver did any thing (except the first *affront*) unlawful in all this (all circumstances considered) I cannot affirm; no man being bound to spare that other mans life which he cannot spare without parting with his own. I conceive this may satisfie the utmost of your scruples in this matter, if I tell you, that this case taken with all the circumstances is the only one I can give you wherein one of the two *Duellers* may be innocent. And you will be apt to deceive your self, if you seek to find out other cases, and think to justifie them by this.

The utmost that can be lawful in this matter.

S. *But is there nothing else reducible to the prohibition of murther?*

Oppression. *C.* Yes, fourthly, *Oppression* of the poor, and not giving relief to those that are in extreme distress, according to that of the son of *Sirach*, *The poor mans bread* (either that which he hath, or that which in extreme want he craves of thee) *is his life, and he that deprives him of it is a murtherer*. Fifthly, the beginnings of this sin in the heart, not yet breaking forth into action, as *malice, hatred*, meditating of *revenge*, wishing mischief, cursing, &c. All these are reducible to this Commandment, as it was given in the Law.

S. Is there any thing yet else thus reducible?

Of War. *C.* One thing more there is, and that is *War*, the consideration of which is full of great difficulties. For though all unjust War be simply forbidden under this sixth Command of the Law, and it be evident enough that some wars are unjust, as that of Subjects seditiously raised against the Supreme power in any State, that of one Prince or Nation invading another for the enlarging of their Dominion or Territories, &c. and though indeed there be but few wars but sin against this Commandment, and in those few that do not, yet there be many actors in them, Auxiliaries, stipendiaries, &c. which have no lawful calling to take part in that trade of killing men, (for so only have they that do it in obedience to their lawful Magistrate:) yet still it is apparent that some war is lawful; as that which hath had Gods express command, and that which is for the repressing of Seditions and Rebellions, and betwixt Nation and Nation, for the just defence of themselves, and the repelling of violence. But this last head of wars being that wherein the greatest difficulties lie, will not be so proper for this place as for another which we shall meet with, that of *not resisting of evil*, ver. 39. And therefore to that place we shall refer it; as also that of Private war, or fighting in case of assault.

Some lawful.

S. I shall then count of that debt, and not require payment till that time cometh, but proceed to demand,

What Christ hath added to this letter of the Mosaick *Law thus explained.*

Of causless or immoderate anger. *C.* It is clearly answered in these words, [*But I say unto*

unto you, that whoſoever is angry with his brother without a cauſe, &c.] to the end of that verſe. Wherein there be three things forbidden by Chriſt. Firſt, Cauſeleſs or immoderate anger, going no farther than the Breaſt. Secondly, the breaking out of this anger into the tongue, but ſomewhat moderately: [*Whoſoever ſhall ſay,* Racha.] Thirdly, a more violent railing, or aſſaulting him with that ſword of the tongue that anger hath unſheathed: [*Whoſoever ſhall ſay, Thou Fool.*]

S. *What do you mean by the firſt of theſe?*

C. That Anger which is either without any, or upon light cauſe, or, being upon any the juſteſt and weightieſt cauſe, exceeds the degree and proportion due to it: and this again in either kind aggravated by the duration and continuance of it. And the Greek word here uſed is a denotation of every of theſe. In the Breaſt.

S. *For the underſtanding of this, I deſire firſt to know, whether any* anger *be juſt or no in reſpect of the cauſe; and if ſo, what.*

C. Saint *Pauls* advice of being *angry and not ſinning*, though it refer there peculiarly to the not continuing or laſting of wrath, [*Let not the Sun go down on thy wrath*] doth yet imply, that ſome wrath may be lawful in reſpect of the cauſe; for otherwiſe the Non-continuance of it would not juſtifie it from ſin. The moſt juſtifiable cauſes of Anger are, 1. When it proceeds from ſorrow that God is provoked; anger conceived for Gods ſake, *Mark* 3. 5. without reflexion on our ſelves. 2. When it is conceived for vertues ſake, to ſee that neglected, deſpiſed, and the rules of it violated. 3. When for other mens ſake; ſtill without reflexion on our ſelves or any intereſt of ours. And each of theſe not in light trivial matters neither, but in matters of weight: and ſo the cauſeleſs anger is that which ariſes upon ſlight, or no cauſes, or thoſe wherein our own intereſts are concerned: which though they may be cauſes, are not juſtifiable cauſes of anger in us. Cauſes of anger.

S. *Having this direction from you to underſtand cauſeleſs anger, I ſhall eaſily anſwer my ſelf for the other*

two circumstances which make it fit for Christ to prohi-
Immoderate *bite it: As first, When it is immoderate and exceeds the degree and proportion due to it, which I confess may be*
Lasting anger. *done even when the cause is just, and secondly, When it continues beyond the length of a transient passion; when, as the Apostle saith, the* Sun *is permitted to* go down upon our wra h. *But I pray, what is meant by that phrase which is by Christ here repeated, and again applied to this causless* anger, *as before to killing,* [shall
In danger of judgement. be in danger of the Judgment ?] *Sure it is not that he thinks it fit that every Christian that thus offends should by the Magistrate be put to death, as even now you interpreted those words.*

C. The meaning is, that the wrathful man in another world shall be subject to punishment as the murtherer is here: *i. e.* that wrathfulness being so contrary to that meekness, patience, humility, required now by
Prov. 21. 24. Christ, and being as *Solomon* intimates, an effect of pride and haughtiness, is to be accounted of as an unchristian sin; which unless it be mortified here by the grace of Christ, will cost us dear in another world; though not so dear as the second and third mentioned in this verse. The punishment of that Court of Judicature being the sword, or beheading; which, though it be heavy enough, is not yet so great as the two other which are after named.

S. *This of causless* anger *being thus clearly forbidden by Christ, and yet that that even good Christians are so subject to fall into; what means will you direct me to, to mortifie or subdue it?*

Means to subdue anger. *C.* First, a Conviction of the danger and sin of it; not flattering our selves that either it is no sin, or such as with our ordinary frailties shall have its pardon of course. But 1. such as lieth here under a heavy penalty particularly denounced against it by Christ. And 2. that which is most directly opposite to those graces of humility, meekness, patience, peaceableness, bearing with one another, and forgiving one another, *&c.* which is required most strictly by Christ of his Disciples, *i. e.* of all Christian followers of him. Secondly, a consider-

ration

ration of the unreasonablenss of that sin, which is, 1. very unjust, being causeless or immoderate: 2. very much against what I would have done to me either by my brother, (it being a very painful, uneasie thing to be under anothers wrath, especially when ill words or blows are joyned with it, and that which no body would be under, if he could help it) or by God himself (whom I so oft displease, and would be sorry if he should be wroth with me, even when justly he might.) Thirdly, the labouring against that bitter root of pride in my heart, of which this is so necessary and infallible an attendant. Fourthly, the reflexion upon my self, if it were possible in time of that passion, or else immediately after, when I come to my self again out of that drunkenness of soul, and considering how ill-favor'd a hateful thing it is; how like a Tiger, a Bear, or any the furiousest Beast, rather than a man, it makes him; what a deforming of me it is, putting me out of all that posture of civility that in time of sobriety I chuse to appear in; yea, and what a painful agony it was when I was under it. Fifthly, the considering how at such time we are out of our own power, and so apt to fall into those oaths, acts of fury, indiscretions, revealing of secrets, disadvantageous expressions, &c. in a few such minutes, which a whole age of repentance will not repair again. Sixthly, a sober vow or resolution never to permit my self to fall into so inconvenient and dangerous a sin; that when I find it a coming upon me, I may restrain it by remembring that this was it that I thought fit to vow against. Seventhly, a watching over my self continually, that I be not taken unawares. Eighthly, abstaining carefully from the least indulgence to any beginnings of it; it being easier to keep from any first degree of it, than yielding to that, to restrain the farther and higher degrees. Ninthly, avoiding temptations and provocations as much as I can, and so the company of those who are subject to that sin, or the employments and conversations which incline me to it. Tenthly, labouring with God in prayer for grace to mortifie this in me. Eleventhly, diverting (in time of temptation)

tation) with some particular repeated ejaculations to God to suppress at that time any such exorbitant affection in me. Many other conducible means you will be able to suggest to your self.

S. *What is the second thing here forbidden?*

In the tongue, saying Racha.

C. *Saying to his Brother*, Racha,] *i. e.* when anger breaks into * contumelious speeches; such are the calling him empty, despicable, witless fellow; for the word *Racha* is an Hebrew word, and signifies *vain* or *empty*. This, though not the highest kind of contumely, is yet greater than the former, and therefore is here expressed by the punishment apportioned to it, greater than the former, as much as stoning is a sorer death than beheading; for that is the meaning of [*he shall be in danger of the councel*:] the Councel signifying the *Sanhedrin*, or the supreme and great Senate, where the ordinary punishment was stoning. And so the meaning is, this is a greater sin, and so to expect a greater punishment than the former.

* Thus Minerva in Homer. Il. α'. when she forbids Achilles striking Agamemnon (Ἀλλ' ἄγε λῆγ' ἐριδος, μηδὲ ξίφος ἕλκεο χειρί) gives him leave to reproach him, and give him contumelious words: Ἀλλ' ἤτοι ἔπεστι μὲν ὀνείδεσον. Which shews the pitch of Christ's divine precepts here, above that of the Heathen Goddess.

S. *What is the third thing forbidden here?*

Thou fool.

C. *Saying, Thou fool,*] *i.e.* when wrath breaks out into most virulent railings, all sorts of which are here intimated by this one word; and this being a greater sin or aggravation of causless anger than the former, is here described by the third kind of punishment: Which though it were not in any legal Court of Judicature, was yet well enough known among the Jews; not under the name of *Hell fire*, (as we render it by a mistake, because those torments in *Hell* are in other places described by these) but of the *valley* of *Hinnom*. The meaning of which is this; without the City of Jerusalem, in the *valley* of *Hinnom*, there was a place where the Jews sometime, in imitation of the *Phœnicians*, used a most cruel, barbarous kind of rites, burnt children alive, putting them in hollow brazen vessels, and so by little and little scalding them to death; where because the children could not chuse but howl hideously, they had *Timbrels* perpe-

Hell fire.

גי הנום

perpetually ſounding to drown that cry, and therefore it was called *Tophet*, (from a word ſignifying *Timbrels*) and is deſcribed by the Prophets of the Old Teſtament. This puniſhment taking denomination from the place, that *valley* of *Hinnom*, is called here in Greek by a word little differing in ſound from the Hebrew, and that word in the New Teſtament, and ordinarily in ſacred Writers, Greek and Latin, yea, in the ancient *, Hebrew writings, is ſet to ſignifie *Hell fire*; becauſe this was the beſt image or expreſſion of thoſe *torments* conceived there, that their knowledge or experience could repreſent to them. And ſo is here fitly made uſe of to expreſs the greateſt ſin in this kind, by the greateſt puniſhment that they could underſtand. For indeed above the Sword and Stoning, there was no puniſhment in uſe in the Jewiſh Courts of Judicature, (the burning among them being not that which is in uſe among us ſometimes, of *burning alive*, but the thruſting of an *Iron red hot* into their bowels, which made a quick diſpatch of them) and therefore to aſcend to the deſcription of a third ſuperlative degree of ſin, our Saviour thinks fit to uſe that mention of the puniſhments in the *valley* of *Hinnom*.

תפית Iſa. 30. 33.

gehenna.

גי הנם

S. *You have by this plenteous diſcourſe on this word prevented my doubt, which would have been, whether the laſt only of theſe ſins, and not the two former, make a Chriſtian liable to Hell fire: for now I perceive the thing meant by that word is that torture in the valley of* Hinnom, *And that uſed to expreſs a third greater degree of puniſhment in another world anſwerable to that third degree of ſin, and that nothing elſe is to be collected from it,*

I ſhall only trouble you with one ſcruple in this matter, and that is, whether all kind of calling Racha *or* Fool, *i. e. all contumelious ſpeaking, of a greater or leſſer degree, be ſuch a ſin, puniſhable in a Chriſtian in another world.*

Of contumelious ſpeaking.

C. I ſhall anſwer you, 1. By interpoſing one *Caution* obſervable in theſe words: It is not all uſing of thoſe or the like words which here is ſet down under that ſad Character, but that which is the effect and improvement of cauſleſs immoderate anger; for you ſee they are here ſet as higher degrees of that. And therefore ſecondly,

those speeches that proceed from any thing else, particularly when they are spoken by those to whom the *Office* and duty of Chastising others belongs, as Masters, Teachers, Superiours, in any kind, (nay, perhaps equals too, who in Charity are obliged to reprove the Neighbor, and *not to suffer sin on him*) and by them are first done to that purpose that they may by these Goads wake them out of a lethargy of sin; and again, secondly, are done seasonably, so as they are in prudence most likely to work a good effect; and thirdly, upon great and weighty causes; and fourthly, without seeking any thing to themselves, either the venting of inordinate Passion, or the ambition and vanity of seeming severer than others, or so much better than those whom they thus reproach; these all this while are not subject to this censure or danger. And of this nature you may see in the New Testament these severals, Jam 2.20 *O vain man, i. e.* literally, *Racha*: Matth. 23. 17. *Ye fools and blind*, spoken by Christ; and again, vers. 19. and Luke 24.25. *Ye fools, &c.* and Gal. 3. 1. *O foolish Galatians*; and ver. 3. *Are ye so foolish?* Which is directly the other expression [*Thou fool*] which now you will see and discern easily (if you consider the affection of the Speakers) to be out of Love, not causless inordinate Passion, and so not liable to the censure in this Text. But then thirdly, there is little doubt but that all Detraction, Censoriousness, Back-biting, Whispering, (that so ordinary entertainment of the world to busie our selves when we meet together, in speaking all the evil we know, or perhaps know not, of other men) is a very great sin here condemned by our Saviour, and upon his Advertisment timely to be turned out of our Communication, as being most constantly against the Rule *of doing as I would be done to*; no man living being pleased to be so used as the *Detractor* useth others.

S. *I beseech God to lay this to my heart, that by his assistance I may be enabled to suppress and mortifie this inordinate passion, that my nature hath such inclinations unto; to that end, to plant that Meekness, and Patience, and Humility, and Charity in my heart, that may turn*

out

out this unruly creature; to arm me with that continual vigilance over my self, that it may not steal upon me unawares; but especially to give me that power over my tongue, that I may not fall into that greater condemnation.

But I see you have not yet done with this Theame; for before our Saviour proceeds to any other Commandment, I perceive he buildeth somewhat else on this foundation in the four next Verses, [Therefore if thou bring thy gift to the Altar, *&c.*] *Be pleased then to tell me,* 1. *how that belongs to this matter; and* 2. *what is the duty there prescribed.*

C. For the dependence of that on the former, or how it belongs to it, you will easily discern, if you remember that old saying, *That* * *Repentance is the only plank to rescue him that is cast away in the shipwrack.* Our Saviour had mentioned the danger of rash anger and contumelies, *&c.* And because through humane infirmity he supposes it possible that Disciples or Christians may thus miscarry, he therefore adds the necessity of immediate Repentance and Satisfaction after it.

* Pœnitentia unica est post naufragium tabula. Tert.

S. *What is the duty there prescribed?*

C. It is this. 1. Being *reconciled* with the Brother, verſ. 24. and *agreeing with the adversary*, verſ. 25. *i. e.* using all means to make my peace with him whom I have thus injured. For the word [*be reconciled*] signifies not here [*to be pacified towards him*] for he is not here supposed to have *injured* thee, for if he had, the anger would not be causeless: but [*to pacifie* him] to regain his favour, (and thus the word is used in the Scripture-dialect in other places) confessing my rash anger and intemperate language, and offering any way of satisfaction, that he may be moved to forgive me, and be reconciled to me; which till he do, I am his *Debtor*, in his danger to attach me, as it were, to bring *me before the Judge*, and he to *deliver me to the Baily or Sergeant*, and he to *cast me into prison*, &c. *i.e.* This sin of mine unretracted by Repentance will lie very heavy upon my score: and without Satisfaction to the injured person, will not be capable of mercy or pardon from Christ: Which danger is set to enforce the duty. The second part of the duty is, that

Of Reconciliation. καταλλαγηθι.

that the making this our *Peace* is to be preferred before many other things, which pass for more specious works among us; as particularly before voluntary Oblations, which are here meant by the *gift brought to the Altar*, such as those of which the Law is given, *Levit.*1.2. Not that the performance of this duty is to be preferred (being a duty to my Neighbour) before Piety, or the duties of true Religion toward God; but before the observation of outward worship, sacrifices, oblations, &c. *Mercy before sacrifice*, Matth.2. 13. and 12. 7. And that those offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our *Prayer*, expresst 1 *Tim.* 2. 8. by [*lifting up of holy and clean hands*] must be *without wrath*; or else (like the *Fast*, Isa.58.4. [*Ye fast for strife and for debate*] and the *long prayers*, Isai. 1. [when the *hands were full of blood*]) it will be but a *vain oblation* in Gods account, like *Cain's*, when he resolved to kill his brother.

S. *Is there any thing else you will commend to me out of these words, before we part with them?*

Of the time of calling our selves to account for trespasses.

C. Yes, 1. That the time immediate before the performing of any holy duty, of Prayer, of Oblation, of Fasting, of receiving the Sacrament, &c. is the fittest and propereſt time to call our selves to account for all the trespasses and injuries we are guilty of toward God and men, [*If thou bring thy gift, and there remembrest*, ver.23.] That, it seems, is a season of remembring. 2. That though the not having made my *peace* with those whom I have offended, make me unfit for any such Christian performance, (and so require me to defer that till this be done) yet can it not give me any excuse to leave that Christian performance undone, but rather hasten my performance of the other, that I may perform this also. He that is not yet reconciled, must not carry away his *gift*, but *leave it at the Altar* vers. 24. and *go and be reconciled*, and then *come back and offer his gift*. He that is not in Charity (or the like) and so unfit to receive the Sacrament, must not think it fit or lawful for him to omit or neglect that *Receiving*, on that pretence, (or if he do, it will be a double guilt) but must hasten to recover

recover himself to such a Capacity, that he may with *clean hands* and *heart* thus come to Gods Table, whensoever he is thus called to it. 3. That a *Penitent* reconciled sinner may have as good confidence in his approaches to God, as any, [*Then come*, verse 24.] 4. That the putting off or deferring of such businesses as these (of *Reconciliation*, *Satisfaction*, &c.) first, is very dangerous; and secondly, the danger of it past reversing, when it cometh upon us. And 5. that there is no way to prevent this, but in time of life and health, quickly, instantly to do it, the next hour may possibly be too late. *Agree quickly whilest thou art in the way*, vers. 25. 6. That the punishment that expects such sinners is endless, indeterminable: the [*till thou hast paid*] ver. 26. is not a limitation of time. after which thou shalt come out, (any more than [*she had no children till she died*] is a mark or intimation of her having children after death) but a proposal of a sad payment which would never be finished and discharged, the paying of it would be a doing for ever.

S. *I thank you for these supernumerary Meditations. I hope they shall not be cast away upon me.*

I shall detain you no longer here, but call upon you to proceed to the next Period, which I see to begin in like manner with a Commandment of the old Law, Thou shalt not commit Adultery; *and the same Introduction to it which was to the former,* [Ye have heard that it was said by them of old time] *which, by what I before learnt of you, I conclude should be* [to them of old time] *or to the ancient Jews,* Exod. 20. 14. *I shall propose no more scruples in this matter, but only crave your Directions for the main, what you conceive forbidden here in that old Commandment.*

Sect. VI. *Of Adultery.*

The severals forbidden under that head.

C. As in the former God by *Moses* restrained all the accursed issues of * one kind of sensuality, that of *anger*; so in this place of the * other, this of *lust*. And naming the chief breach of this kind, that of *Adultery*, *i.e.* lying carnally with a married woman, he forbids also all other acts of uncleanness which are not conjugal. Thus have some of the Jews themselves interpreted the word

* θυμὸς. * ἐπιθυμία.

word which is used in the Decalogue, and so in the Scripture and good Authors, and in common use, *Adultery* and *Fornication* are taken promiscuously to signifie all manner of uncleanness, of what kind, or in what manner soever committed: Of which though some kinds seem to have been permitted the Jews, yet this Permission is not to be conceived to extend any farther than the benefit of legal impunity, (not that they were lawful or without turpitude.) And that some other kinds of them which tended not to the multiplying of that people (as *Polygamy* did) were by their Law severely punished, you shall see *Deut.* 22. but more severely by God himself, as *Numb.* 25. So that under the letter of that old Commandment are contained not only the known sins of *adultery* and *fornication*, but all other kinds of filthiness, mentioned *Rom.* 1. 24, 26, 27, 29. where there are four words that seem to contain all sorts of it under them; * *Fornication*, * *Villany*, * *Immoderate desire*, * *Naughtiness*: and so again, 2 Cor. 12. 21. *Uncleanness*, *Fornication*, *lasciviousness*; and Gal. 5. 19. *Adultery*, *fornication*, *uncleanness*, *lasciviousness*, and *idolatry*. Which last word in that and other places seems a word meant on purpose to contain all such kind of unclean sins under it, because they were so ordinary in the idolatrous mysteries of the Heathens; most of the rites and secrets of their Religion being the practice of these filthy sins. So *Eph.* 4. 19. and 5. 3. In both which places, as also before, *Rom.* 1. 29. and *Col.* 3. 5. the word there rendred * *Covetousness* in the three latter, and *greediness* in the first, signifies that irregular desire, and so those Heathenish sins which (here also *Col.* 3. 5.) are called * *Idolatry*. I would not give you any more particular account of these sins, which are *not to be named*, but desire God to fortifie you with all care and vigilance against them, grounded in a sense and hatred and detestation of them, as of the greatest reproach to your nature, grievance to the Spirit of God, defamation of Christianity, (whereever they are to be found) and as sins of such a nature, that as they have had the fiercest of Gods judgments revealed against them, (many

μοιχεία, πορνεία.

* πορνεία
* πονηρία
* πλεονεξία
* κακία.

* πλεονεξία.

* See Tract of Idolatry.

(many Cities and Nations remarkably deſtroyed for them) ſo when they are once in any kind indulged to, they are apt to break out into all baſeneſs and vileneſs, and are therefore called by Saint *Peter*, *abominable idolatry*, 1 Pet. 4. 3.

S. *The good Lord of all purity, by the power of his ſanctifying grace, preſerve me from all ſuch taints to be a Temple of the Holy Ghoſt. But what elſe is reducible to this Commandment of the Law?*

Reducible to it.

C. 1. All deſires of theſe ſins conſented to, although they break not out into act. 2. All moroſe thoughts, *i. e.* delaying, dwelling or inſiſting on ſuch thoughts, phanſying of ſuch unclean matters with delectation. 3. The feeding my luſt with luxurious diet, inflaming wines, *&c.* or other ſuch fewel and accentives of it, *&c.*

S. *What now hath Chriſt added to this old prohibition?*

of looking on a woman to luſt.

C. You have it in theſe words, That *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

S. *What is the meaning of that?*

* Adultera mens eſt. — Intus adulter erit, Ovid.

C. That he that ſo *looks*, &c. Firſt, ſignifies his * heart to be adulterous, though himſelf be not through want of opportunity, *&c.* Secondly, that he ſhall by Chriſt be cenſurable as the adulterer under the Law.

S. *But what is the full importance of* looking on a woman to luſt?

C. It is not only [*to look to that end that I may luſt*] (as ſome are willing to interpret here, by this means making *looking* to be ſinful only in order to that end, (that *luſting*) without deſigning of which they conceive the *looking* it ſelf will be no fault) but either [to look ſo long till I luſt] or elſe [to ſatisfie my luſt (though not with the yielding to the corporal pollution, yet) ſo far as to feed my eye, to gaze, to dwell on the beauty of other women.] As in the Law the faſtning the eyes on an Idol, conſidering the beauty of it, is, ſaith *Maimonides*, forbidden *Lev.* 19. 4. and not only the worſhip of it. I ſhall give it you in the language of the Fathers who have

have thus interpreted it. * *He that ſtands and looks earneſtly*; Theoph. *He that makes it a buſineſs to look earneſtly upon gallant bodies and beautiful faces, that hunts after them, and feeds his mind with the ſpectacle, that nails his eyes to handſome faces*; *Saint* Chryſ. And again, *Not he that deſires that he may commit folly, but looks that he may deſire.* And again, *God hath given thee eyes, that ſeeing the creature, thou mayſt glorifie him and admire him.* And the uſe or employing them any other wayes than thus, is an abuſe. An example of this we have in the two wicked elders, *Suſan.* ver. 32. who being denyed the farther enjoying of their luſts, command to *uncover her face*, that they may be *filled with her beauty*. And there is mention of the like in another Apocryphal Author, 1 *Eſdr.* 4. 19. *gape*, and even *with open mouth fix their eyes faſt on her*; and *Eccluſ* 9. 5. & 8. *Gaze not on a maid*, the Greek reads it, * *look not on her*, as if thou wert a *learning her, leſt thou be enſnared by her complexion*, or colour, or beauty in her cheek; for ſo I ſuppoſe the * right reading imports. So again, *Eccluſ* 41. 21, 22. *gazing upon* (the Greek ſignifies * *contemplating*) *another mans wife*, and a *curious earneſt beholding his maid*; for ſo the word there rendred [being * *overbuſie with her*] ſeems rather to ſignifie, and is uſed by the Fathers to expreſs the very thing we now ſpeak of: and ſo it is 1 *Tim.* 5. 13. and *Eccluſ* 42. 12. * *Look not earneſtly on any man for beauty.* As therefore there was an * *immoderation* and fault in anger, ſo in looking. *If* (ſaith *Chryſoſtom*) *thou wilt look and be delighted, look upon thine own wife, and love her continually; but if thou looke ſt after * other beauties, thou doſt both wrong her* (*letting thy eyes rove other where*) *and thou wrongeſt her whom thou looke ſt on, medling with here illegally: for thou toucheſt her not with thy hand, yet with thy eyes thou doeſt.* To this St. *Peter* refers, 2 *Pet.* 2. 14. *Eyes full of adultery*; there being an adulterous look as well as an adulterous embrace; the former forbidden by Chriſt as well as the latter by *Moſes*.

committing adultery in the heart. * οὐκ. * ἀμὴ τοῦτο κελεύω Eccl. 9. 8. ſo v. 9. οὐ θῶ ἐπὶ ἀνδρὶ γυναικὸς μὴ κάθου σύνωλον, Sit not at all with a woman that hath an husband

* ὁ ἀτενίσων, or, as Chryſoſtom reads it. ὁ ἀμελέτητον γινώσκων.

* μὴ καταμάθῃς. * μὴ ὑπνώσῃς not ὑπνώσεις. * καὶ γὰρ ἐστὶ * ἀφελεμία * ἐρυθρότης ὀφθαλμῶν ἐστὶ, καὶ τὸ κάλλος ὑπ' αὐτῶν ἀφανισθήσεται. Nicep. Baſil. ἀνὴρ. ἐρ. of one that was in love with her father, & durſt not let it be known, of whom he ſaith ἔδει γὰρ ἀνδρὸς ἐδαλαμεῦσαι ἐρῶντος, ſhe bedded her love in her heart, it being very dangerous to let it out; the very thing which is called the

S. *I had not thought this prohibition of* Chriſt *had been ſo ſevere, but ſeeing it is the opinion of the ancient Fathers, that the words are thus to be interpreted, and that the feeding of the eye, yielding to ſatisfie that with unlawful objects,* (*the beauty of any but our own wives*) *and the ſtirring up of fire within* (*which is apt to be kindled by that means*) *is here forbidden, I ſhall no longer doubt of it, but reſolve* (*and with* Job *make a Covenant with my eyes*) that I will not behold a maid, i. e. *pleaſe my ſelf with the contemplation of her beauty; much leſs indulge my ſelf the liberty of any farther degrees of this kind, any of thoſe dalliances that are ſo ordinary among men or women, and are either effects of luſt already inflam'd, or elſe provokers and inflamers of it: and the Lord give me grace to make good this reſolution. But then if it be a fault thus to behold, will it not be ſo alſo in the woman that is thus beheld,* (*as the patient in adultery ſins as well as the agent*) *eſpecially if ſhe take as great pleaſure in that, and deck and ſet her ſelf out to that end that ſhe may be thus looked on?*

C. St. *Chryſoſtom* anſwers that Queſtion alſo, That it is a great fault, and a kind of Adultery in that woman that thus not only expoſes and proſtitutes her ſelf to the eyes of men, but *ſo dreſſes and ſets her ſelf out and calls to her the eyes of all men; if ſhe ſtrike not, wound not others, ſhe ſhall yet be puniſhed, for ſhe hath mixt the potion, prepared the poiſon, though ſhe hath not given the cup to drink; yes, and hath done that too, though none be found that will drink of it.* It ſeems, a piece of Chriſtian chaſtity there is required of women in this kind, that is not generally thought of.

S. *I ſhall trouble you no longer with this matter, only I deſire to know, what the two other phraſes in this period, of the* eye and hand offending thee, *have to do in this place.* Of the eye and hand offending.

C. They are the preventing of an objection, after this manner: Upon the giving of that ſevere prohibition, men will be apt to object, O, but it is hard not to love that which is beautiful, and not to behold what is loved. To this foreſeen objection he anſwers before-hand;

hand; It is hard and unpleasant indeed, but more unpleasant sure to be a frying in Hell. It were better to pluck the very eye out of the head, to cut off the hand, even that which were most useful and honourable, than to be cast into Hell. Much more when that is not required, to cut off, or pull out those members, but only to turn away the eye from the alluring object, to keep the hand from immodest touches and dalliances: *Nay,* (saith *Chrysostom*) *This is a most mild and soft precept; it would have been much more hard, if he had given command to converse with, and look curiously on women, and then to abstain from farther commissions of uncleanness with them.*

S. *But what hath the hand to do with that business of* looking?

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of *looking* is to be extended to all other things of the like nature; all libidinous touches, &c. And whosoever abstains from the grosser act, and yet indulgeth himself such pleasures as these with any but his own wife, sins also against this Law of Christ.

Sect. VII. *Of Divorce.*

S. *Shall we now hasten to the third Law here mentioned? It is about* Divorce. *What was the state of this business under the Law?*

C. The Ten Commandments mention nothing of it, and therefore you see the proemial form is changed; not as before [*Ye have heard that it hath been said to them of old*] (the character of the Commandments) but only, [*It hath been said*] which notes that there is somewhat in *Moses*'s writings about it, though not in the Ten Commandments. And what that is, you will see, *Deut.* 24. 1, to the fifth, to this purpose, *That he that hath married a wife, and likes her not for some uncleanness which he hath found in her, he is permitted to give her a bill of divorce, and send her out of his house; and in that case she may marry again? and though her second husband do so too, or dye, yet the former husband is not permitted to take her again for his wife.* To which that Christ referred, and not to any interpreta-

The permission under Moses.

tion

tion of the *Phariſees*, appeareth, *Matth.* 19. and *Mark* 10. where the *Phariſees* cite *Moſes* for a teſtimony to authorize their opinion; and Chriſt denies not that, but tells them, that *for the hardneſs of their heart it was given them*, and reduces them to the firſt inſtitution of marriage, as that which though it brought not with it then the obligation of a command, yet ſhewed what was always beſt, and moſt acceptable to God; which now Chriſt by his New Law commands diſtinctly, though it were not ſo required of the Jews before in that more imperfect ſtate of obedience, becauſe *of the hardneſs of their hearts, i. e.* becauſe they were ſuch an unruly ſtubborn people, that if they ſhould have been inhibited or reſtrained from putting away a wife which they liked not, they would have been likely to have killed thoſe hated wives, that ſo they might have married again: (which is intimated in that ſpeech by way of reply to Chriſts Law, *Matth.* 19.10. where the very diſciples of Chriſt expreſt their opinion, that *it were better never to marry at all*, than thus to be bound to a wife; and Chriſt anſwers them, not by denying ſuch inconvenience poſſibly to follow, but by aſſerting the neceſſity of marriage to ſome men, which muſt make them content to bear with ſome inconveniences, Verſ. 11.) So again, *Mark* 10. 4, 5. though that which is ſaid by *Moſes* in point of divorce be called a precept, Ver. 5. yet it is but a ſufferance, Ver. 4. *i. e.* a precept of permiſſion, or not holding them up to that high pitch of the firſt inſtitution of marriage: not a commanding or ſo much as adviſing them to put away their wives (in ſuch other caſes beſides that of *fornication*) nor indeed wholly freeing the practiſe from ſome turpitude; but yet a tolerating or permitting or not forbidding them to do ſo for ſome time, till the ſeaſon of more perfect commands ſhould come; and withal a commanding, that when a Jew (contrary to the firſt inſtitution of marriage, and to that which was always beſt) ſhall put away his wife, or refuſe to live with her, he ſhall then give her a bill of divorcement in her hand, which was done in favour to the hated wife, who was free to marry another

Retrenched by Chriſt.

ther in this case. This is the brief state of this matter under the Old Testament, nothing in the whole business precept, but only permission, or toleration of such divorces for that time of their more imperfect state, somewhat agreeable also to the peculiarity of Gods œconomy among that people; for the multiplying of whom it is certain, that *Polygamy*, or the having more wives than one, was allowed them by God, and practised by the holy men of that Nation, and that allowance so continued till the coming of Christ, who, it seems here, reduced all to the first institution of marriage, that the man and the wife *shall be one flesh*, Matt. 19.5. Under which (it seems by S. *Paul*, 1 Cor. 7. 2,3,4.) is contained and intimated the womans *having power of the husbands body*, as before the man had over the womans. This design of multiplying this people exceedingly might perhaps have some influence on the matter of divorces also, because supposing the husband to have such a vehement dislike to the wife, that he would not be brought to live conjugally with her, it would from thence follow, through the prohibition of the womans marrying more husbands (which was never permitted any, though the husband might marry more wives, and so would be the more likely to abstain from the lothed wife, when he might have others freely) it would, I say, follow from hence, That unless it were lawful for the husband to give a bill of divorce in this case, the hated wife would be kept from ever having of children by any as long as that husband lived: Whereupon it is commanded that in this case, when the husband doth thus vehemently dislike the wife, and cannot or will not bring himself to love or live conjugally with her, he *shall give her a bill of divorce*; which law is indeed particularly in favour of the unfortunate wife, and gives her power to be married to any other except to that former husband, *Deut.* 24.4. (and to the Priest, *Lev.* 21.7.) and so is thus far in order to that great end of multiplying that people which would much be hindred, if every hated wife should be denied this liberty to marry again, and propagate by some other man; which had it not been for

that

that Law, ſhe might not have done, but muſt in this caſe have remained childleſs as long as that unkind husband lived. This, I ſay, makes this Law of permiting divorces, and marriages after ſuch divorces, ſeem to be given by *Moſes* in order to multiplying or propagation. And accordingly is that of *Mal.* 2. 16. to be rendred, *If thou hateſt her, put her away*: In caſe of vehement diſlike, diſmiſs her by bill of divorce, that ſo ſhe may marry ſome other that will be more kind to her.

S. *What doth Chriſt now in his new Law in this matter of divorce?*

C. He repealeth that whole commandment *Deut.* 24. 1. and impoſeth a ſtricter yoke on his Diſciples. For coming now to give more grace than the Law brought with it to the Jews, he thinks not fit to yield ſo much to any conſiderations, particularly to the hardneſs of mens hearts, as to allow Chriſtians that liberty, ſo contrary to the firſt inſtitution of wedlock, but raiſeth them higher to that pitch which, when it was not commanded, was yet moſt excellent, and principally approved by God and all good men, and now becomes neceſſary by being commanded by him. And therefore now he clearly affirms of all ſuch divorces, that whoſoever thus puts away his wife, as the Jews frequently did, cauſeth *her to commit adultery, and he that marrieth her committeth adultery*; and if after ſuch divorcement he himſelf marry again, *he committeth adultery*, and is in that reſpect ſadly liable, *Matth.* 19. 3. That is in brief, that the bond of wedlock now under Chriſt is ſo indiſſoluble, that it is not the husbands diſlikes which can excuſe him for *putting away his wife*, nor his giving her a *bill of divorce* which can make it lawful for her to marry any other, nor for any other to marry her, who is for all this bill ſtill indiſſolubly another mans wife. Chriſts Law concerning divorces.

S. *But what, is no kind of divorce now lawful under Chriſt?*

C. Yes clearly, that which is here named, *in caſe of fornication*, i.e. If the wife prove falſe to the husbands bed, & take in any other man, it will then be lawful by Chriſts Interdicting them in all caſes, but that one of Fornication

Law for the husband to give her a Bill of divorce, i. e. legally to ſue it out, and ſo put her away. The reaſon being becauſe of the great inconveniencies and mitchiefs that ſuch falſneſs brings into the family; children of anothers body to inherit with (or perhaps before) his own, &c. Which ſort of reaſons it is, together with the dominion of the husband over the wife, that this matter of divorce (now under Chriſt) is chiefly built on, (and not only, as might be imagined, that of the conjugal contract; for that being mutual, would as well make it lawful for the wife to put away the husband which is no where permitted in the Old or New Teſtament) this liberty being peculiar to the husband againſt the wife, and not common to the wife againſt her husband; becauſe, I ſay, thoſe family-inconveniencies do not follow the falſneſs of the husband as they do that of the wife; and becauſe the wife hath by promiſe of obedience made her ſelf a ſubject, and owned him as Lord, and ſo hath none of that authority over him (an act of which putting away ſeemeth to be) which he by being Lord hath over her.

S. *Is there no other cauſe of divorce now pleadable or juſtifiable among Chriſtians, but that in caſe of fornication?*

C. I cannot define any, becauſe Chriſt hath named no other.

S. *But methinks there is a place in Saint* Paul, 1 Cor. 7. 12. *from whence I might conclude that* Chriſt *hath named ſome other. For when St.* Paul *ſaith that the brother,* i. e. *believer,* having an unbelieving, i. e. *heathen,* wife, if ſhe be willing to live with him, he muſt not put her away, *he prefaceth it in this manner,* To the reſt ſpeak I, not the Lord. *Whence I infer that in S* Pauls *opinion* Chriſt *had not then ſaid that* unbelief *was not a lawful cauſe of* Divorce; *and conſequently I conclude that* Chriſt *had left place for ſome other cauſe beſide fornication: and therefore I ſhould gueſs that the naming of* fornication *here was not excluſive to all other cauſes, but only to thoſe that were inferiour to it, (and that would make it contrary enough to what was by* Moſes *permitted,*

1 Cor. 7. 12.

to

to wit, [for every cause] *Matth.* 19. 13.) *and that if there should be found any other cause as great as that, it might be conceived, comprehended under that example* (*named*) *of* fornication: *and then I shall be bold to interpose my opinion, that sure, if the wife should attempt to poison or otherwise take away the life of the husband, this would be as insupportable an injury as adultery, and so as fit a cause of a divorce as that.*

C. You have proposed an objection of some difficulty. I must apply answer to it, by dividing it into parts, and making my returns severally. 1. That in that place, 1 *Cor.* 7. if the words [*speak I, not the Lord*] did belong to the words immediately following, to wit, those which you name, and if those were to be understood of *Divorce*, your Collection from thence would be reasonable. But I conceive that they belong not to the case of *Divorce*, but of *malicious desertion*, either more generally, when one will not live with the other; and then it may be truly affirmed, that Christ spake not of that particular, and that the Apostle doth strictly forbid such *desertion*: or else that they belong to the 15. verse precisely, and so to that particular case of Desertion, when the *unbeliever will not live with the believer*, the Heathen particularly with the Christian; and then S. *Paul*'s determination is, That *upon her or his departure, the believer, man or woman, shall not be in bondage,* (*i.e.* so far inslaved, or subjected, that he or she should do acts prejudicial to their *Religion*, for that end that she may continue with her husband, or he with his wife) and of this it may also truly be said, that Christ had said nothing; and so, [*This speak I, not the Lord.*] If either of these interpretations be acknowledged, then the ground of the whole Objection is taken away. And if it be objected again, that by that liberty of S. *Paul*'s, the woman-believer, being put away by the Infidel-husband, is permitted to live continually from him, which seems contrary to Christs saying, *That he that putteth her away, except in case of fornication, causeth her to commit adultery,* (for if by that absence from him she be caused to commit Adultery, how can it be lawful for her to live

Interpreted of malicious desertion.

from him?) To this I answer also, 1. That if all this were granted, it would yet be nothing to the present purpose: for it would conclude only against S. *Paul's* judgment, that he did contrary to Christs in giving this liberty; not that Christ had said this, which S. *Paul* saith he had not said, which is the only thing that this Objection was designed to prove. But then 2. that the case here spoken of by S. *Paul*, being, as was said, the case of malicious Desertion, differs from that other of Divorce for other causes besides Fornication. 3. Though that which S. *Paul* here saith, be somewhat which Christ hath not said before, and so an example of [*I, not the Lord*] yet it is not opposite or contrary to what Christ had said: for though Christ say, that he that divorces (not for *Fornication*) *causeth his wife to commit adultery*; yet sure his meaning is only, that *as much as in him lies*, he causeth her, by putting her to some ill exigents, which may perhaps tempt her to harlotry, but not that he forceth her to this infallibly or irresistibly; for sure it is possible one who is so divorced may *live chast*, yea, and single ever after. And that this is the meaning of that phrase, [*causeth her to commit adultery*] you may be assured by this, that Christ mentions it only as an aggravation of the Man's fault, who by this puts her on that *hazard*, of which he is no whit less guilty, though she resist that temptation, and escape that danger. But then still this is a distinct case from that of the infidels deserting of his believing wife, for that being S. *Paul's* case only, was not spoken to by Christ. Thus you see the place to the *Corinthians* cleared: I shall only (by the way) add, that v. 12. the understanding those words [*to the rest*] as if they were opposed to the [*married*] ver. 20. (as though he spake now to the *rest*, *i.e.* those that are unmarried) is a mistake, caused either by not marking that in the prohibition of Christ mentioned immediately before, the exception of Adultery must be supposed (for that being marked, the sence will run thus, *But to the rest*, *i. e.* to those married persons to whom Christ spake not particularly, *i. e.* to the married that divorce not for Adultery, but maliciously desert one the other)

λοιποῖς

other) or elſe perhaps, by the ſound of the Greek word, which would then be better rendred, *for the reſt*, or [*to the reſt*] referring not to *perſons*, but *things*, [*concerning the reſt*, &c.

Having anſwered now the firſt part of your Objection, I proceed to the ſecond, and anſwer, That there were again ſome reaſon in the inference, if firſt, S. *Paul* had thus affirmed the former, (which we have ſhewed he did not) and ſecondly, if there could be produced any cauſe to juſtifiable for Divorce as Fornication (in the latitude of the ſignification) or Adultery is. But of this I am perſwaded that there can none be produced, becauſe in all conſiderations none is ſo great and ſo irreparable an injury as this, none that Repentance can ſo little ſet right again, (the poſſibility of which is one great reaſon why other injuries are not thought fit by Chriſt to be matter of Divorce.) For though it be poſſible ſome other ſins may be as great or greater than Adultery, (as Idolatry, Heatheniſm, for example) yet becauſe this is not ſo contrary to and deſtructive of the Conjugal ſtate, therefore it is not thought fit by S. *Paul* to cauſe Divorce (nor, as appears, by Chriſt neither) though to cauſe damnation (which is far greater puniſhment than Divorce) it be abundantly ſufficient. As for the having attempted the life of the Husband, (which leads me to anſwer the laſt part of the Objection) I ſhall make no doubt to ſay, This is not equal to the having committed Adultery. For firſt, it appears that though it was attempted, yet it was not acted, (for if it had, that would have made a real Divorce indeed) and the attempt, 1. is not ſo puniſhable as the act; and 2. it may by Repentance be repaired again, and the reſt of the life be the more happy and comfortable with ſuch a Penitent wife; and this very poſſibility is conſiderable. And that which was the reaſon why the believing huſband is adviſed not to put away the unbelieving wife, [for *he knows not whether he* may not convert and *ſave the heathen wife* by living with her] hath place here alſo. To this purpoſe I will tell you a ſtory of a Maſter and Servant, which you may accommodate to an Husband

The caſe of the wives attempting the huſbands life.

Vide in the life of Les Digueirs.

and Wife, *Les Digueirs* (after Conſtable of *France*) had learned that his man that ſerved him in his Chamber was corrupted to kill him: Being in his Chamber with him, and none elſe, he gives him a *Sword* and *Dagger* in his hand, and takes another himſelf, then ſpeaks thus to him; You have been my Servant long, and a Gallant fellow, why would you be ſo baſe as to undertake to kill me cowardly? Here be weapons, let it be done like a man; and ſo offered to fight with him. The Servant fell at his feet, confeſſed his vile intention, begged pardon, promiſed unfeigned Reformation. His Maſter pardoneth him, continues him in place of daily truſt in his Chamber; he never hath treacherous thought againſt him after.

Not equal to that of adultery.

So you ſee this crime may be repaired again, and no danger in not Divorcing. But then ſecondly, If there were danger of being killed ſtill, yet may the inconvenience of living with one who hath been falſe to the bed be beyond that. *Love is ſtrong as death, jealouſie cruel as the grave; the coals thereof are coals of fire, which hath a moſt vehement flame,* ſaith *Solomon*. And if that continual Jealouſie be thus cauſed, what a Hell is that mans life; and that is far worſe than Death, eſpecially than the mere danger of it: and beſide, if ſhe alſo have repented of her Fornication, and the husband be ſatisfied that ſhe hath ſo, yet the diſgrace of having been ſo uſed, and perhaps the continual preſence of a baſe Brat in the family, will be yet more untupportable than that poſſible danger of loſing a life. For you ſee how ordinary it is for men to contemn their lives, to endanger, nay, oft actually to loſe them, rather than part with Reputation, or any ſuch trifling comfort of life, on this Maxime of the natural mans, that it is better to die than live miſerably or infamouſly. And though Chriſtianity curb that gallantry of the world, yet ſtill it commands us to contemn life when it cometh in competition with Obedience to Chriſt; which here it doth, or may do, if Chriſt command (as his words affirm he doth) this not-divorcing for any kind of cauſe but Fornication. The ſame might be ſaid in divers other things, where we are apt to interpoſe the excuſe of extreme neceſſity (*i.e.* danger

danger of losing our lives) when through any passion or interest we are not inclined to do what God bids us do: Where 1. if we did thus die it were Martyrdom, and that the greatest preferment of a Christian. 2. Seeing it is but danger, and not certain death, we may well intrust our lives in Gods hands (much more our estates, which are not so near to us) by doing what he bids us; and think them there safest, when so ventured. And so I have satisfied your scruples.

S. *Other scruples in this matter of Divorce I think I could make to you; but I hope neither you nor I, by the blessing of God, shall ever have occasion to make use of the knowledge of such niceties.*

Sect. VIII *Of Swearing.*

I shall hasten you to that next Period, which contains a Prohibition so necessary to be instilled into young men, lest the sin get in fashion, and that root so deep in them, that it will not suddenly be weeded out, and that is of Swearing. *Be pleased therefore after Christs method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandment, which by the style of the Preface,* [Ye have heard that it hath been said to them of old time] *I collect to be the third of the Ten Commandments.*

The third Commandment against Perjury.

C. The first part of it, [*Thou shalt not forswear thy self,*] is clearly the third Commandment; but the latter part [*But shalt perform to the Lord thine oaths,*] is taken out of other places of the Law, to explain the meaning of the former, and to express it to be, as literally it sounds, against *Perjury*, and (under that head) particularly the non-performance of promissory oaths.

S *But the third Commandment is in Exodus,* [Thou shalt not take the Name of the Lord thy God in vain:] *Is that no more than* [Thou shalt not forswear thy self?]

C. No more undoubtedly in the primary intention of the phrase, if either Christ may judge, who here saith so, or if the importance of the words in the Original be observed. For to *take* or *lift up the Name of God,* is an Hebrew form or phrase signifying *to swear*, and the word [*vain*] and [*false*] is all one: as 1. the Hebrew Writers

Writers generally acknowledge, 2. that of [**idle word*] enforceth, *Matth.* 12. 36. being there applied to that not only *vain* but *false* speech, ver. 24. [*He casts out devils by the Prince of devils*:] 3. because the very word that *Exod.* 20. 7. is rendred * *vain* in the third Commandment, is used *Deut.* 5. 20. in the ninth Commandment, for (and is so rendred by us) *false witness*; and so *Psal.* 24. 4. *lifting up the soul unto vanity* (that phrase of *lifting up the soul* referring to that form of *swearing* by the *life*) is exprest in the next words *sworn deceitfully*. By all which it is clear, that [*to take Gods name in vain*] is [*to forswear ones self.*] And consequently that to that sin of *Perjury* is assigned not only a terrible portion in Gods future, slow, but sure retributions, (so great, that among the Heathens the torments of Hell were thought peculiarly to belong to *perjured* persons, and the very word which signifies (a) *an oath*, is by them turned into the (b) name of that place which avenges the sins of this life) but even the remarkable strokes of Gods hand even in this world, strange open riots and invasions, and ruines on mens estates oft-times, but more often secret strokes of his hand, and blasts of his mouth, cursing, and poisoning, and wasting the estates of those that are guilty of that sin. This is the importance of that peculiar Character set upon that sin in the close of that Commandment, [*the Lord will not hold him guiltless*;] all Gods plagues attend, and will infallibly overtake him. You will see it *Zach.* 5. 4. in the Emblem of the *flying roll*, *that entreth into the house of the thief, and into the house of him that sweareth falsly by Gods name; and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.* This *remaining* and *consuming* the whole house with the *timber* and *stones*, is no single curse, but that which extends to the blasting and extirpation of whole families; and the *flying roll* is an intimation of the Indiscernibleness, Swiftness, Fierceness, and Unavoidableness of this judgment. And perhaps it would be worth your while to observe this sin abroad in the world, how it is haunted by Divine

* ἀργὸν ῥῆμα

שוא*

Punishment of Perjury.

a Ὅρκος

b Orcus, see Hesi. Theog. Ὅρκον θεὸς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους Γημαίνει, ὅτι κεν τις ἑκὼν ἐπίορκον ὀμόσσῃ.

vine vengeance, and particularly one ſpecial part of it, Sacriledge, (which is punctually the ſin in *Zachary*, ſtealing and perjury together, and that heightned by being an invaſion of God himſelf) a ſin clearly againſt the firſt Table, (as may appear by S *Pauls* joyning it with Idolatry, as ſtealing with ſtealing, adultery with adultery, *Rom.* 2. 22.) and reductively, if not principally, againſt this of perjury, of which it is a branch. Firſt, By not paying or performing of vows, which is here ſaid to be commanded by that Law by which perjury was forbidden, and is broken not only by *Ananias* his detaining what he himſelf had vowed to God, but by purloining, or invading, or alienating whatever is by others conſecrated to God: Secondly, Becauſe the Jewiſh cuſtom being to adjure men, as it is ours to impoſe an oath, and that adjuration forcing men to ſpeak, and ſo to ſwear to any thing ſo propoſed, (as appears by Chriſt and the High Prieſt, *Matth.* 26. 63, 64.) and ſo the anſwering falſly upon ſuch an adjuration being as direct perjury as if one had voluntarily taken an oath and violated it; and moreover the conſecration of Lands, Revenues, Goods moveable and immoveable to God, for the uſe of thoſe that wait on his ſervice, being ordinarily done * with a curſe (ſuch as that in *Zacharies* Roll, or the Pſalmiſts Prophetick imprecations of *Judas*) on the ſacrilegious invader, and that curſe a mixture of an imprecation and an adjuration; the conſequence is clear, That this ſin is very properly reduced to this Comandment: and though in reſpect of many other aggravations of it it be a breach alſo of many other Commandments: and particularly a contemning of God, a thinking him ſo tame as not to revenge ſuch violations that immediately touch his own property; yet in the main part of it it is a taking of Gods Name in vain. And then I ſhould be too troubleſome to you to ſhew you the fearful judgments that in this world have attended it, in many hundred illuſtrious examples, ſuch as would be ſufficient to mortifie the moſt ravenous appetite, (which alone ſets the covetous vulture upon it) by aſſuring him that every coal thus fetcht from the altar will not

Of Sacriledge.

That ſin a branch of Perjury.

* cum anathemate.

not fail to burn the whole nest; that every prey thus ventured on, will curse and consume the whole heap or treasure, & undo him that meant so to have enriched and raised himself by it. I shall leave you to make up this observation to your self.

S. *But is nothing else reducible to this old Commandment?*

C. Though Swearing simply taken be not reducible, (for, besides that the expres words of *Moses* plainly permit it, [*Thou shalt swear by his name*] *Deut.* 6. 13. & 10. 20. the * Fathers say plainly, That to swear under *Moses* was lawful;) yet idle, foolish, wanton, (sure prophane, blasphemous) using of Gods name may be resolved to be there forbidden by reduction.

* Oecumenius, &c.

S. *What then hath* Christ *superadded to the old Commandment?*

C. A total universal prohibition of swearing it self, making that as unlawful now as perjury was before.

Christs interdict of all swearing.

S. *Are no kind of oaths lawful now to a Christian?*

C. That you may discern this matter clearly and distinctly, you must mark two circumstances in our Saviours speech. 1. That phrase, *vers.* 37. [but *let your communication*, &c.] from whence one universal rule you may take, That to swear in ordinary communication, or discourse, or conversation, is utterly unlawful. 2. You must apply our Saviours prohibition to the particular matter of *Moses* his Law forementioned, and that was peculiarly of promissory (not assertory) oaths; and then adding to that the importance of the word [*swear*] as it differs from adjuration, or being sworn, (taking an oath administred by those who are in authority) you have then a second rule, That all voluntary, but especially promissory, oaths, are utterly unlawful now for a Christian.

in Communication.

All voluntary oaths.

S. *What do you mean by* voluntary *oaths?*

C. Those that no other impellent but my self, or my own worldly gain or interest, extort from me: For of these you must resolve, that if my oath be not either for the glory of God, (as St. *Pauls* oaths, *Rom.* 1. 9. *Gal.* 1. 20, &c. which were to stand upon record to posterity, and

and to confirm the truth of God being in his Epistles, whereas in all the story of his conversation in the *Acts*, we never find that he did swear) or for the good of my Neighbour, (wherein generally I as a private man am not to be Judge, but to submit to the judgment of the Magistrate legally calling me to testifie my conscience, or to enter into some oath for the good and peace of the Publick) or some such publick consideration, but only for my own interest, &c. it is utterly unlawful.

S. *Why did you adde, but especially* promissory *oaths?*

C. Because those are most clearly here forbidden, both by the aspect these words have on the precedent, *Thou shalt perform thy oaths*; and by the precept of S. *James* in that matter, Chap. 5. 12. *Let your yea be yea, and your nay, nay, i. e.* Let your promises and performances be all one, (the first *yea* referring to the promise, the second to performance) which he there mentions as a means to make all promissory oaths unnecessary: for he that is so just in performing his word, there will be no need of his oath; and he that doth use oaths in that matter may be in danger to fall into lying, or false speaking, which is the meaning of those words which we there render [* *Lest you fall into condemnation.*]

S. *What is the meaning of those severals that follow,* Neither by (a) Heaven, &c. *May it not be, that I must not swear by them, but only by God? or not swear falsly, so much as by them?*

C. No, but clearly this, that those lesser oaths taken in by some in civility to God, whom they would not invoke in small matters, but yet would use this liberty of swearing by other inferiour things, are now utterly unlawful; a Christian must not use any of those. Because every of these are creatures of God (whose whole being consists in reference to him) and not to be subjected to his lust to be tost and defamed by his unnecessary oaths.

S. *What is meant by the positive precept in the close,* [but let your communication be yea, yea, nay, nay?] *Is it, as you expounded* S. James [Let your yea be yea, &c.] i. e.

*μὴ εἰς ὑπόκρισιν πίσητε; i. e. ψευδολογίαν.

a ὄμνυμι δ' ἱερὸν αἰθέρ, οἴκησιν θεός. Soph. Menalippe.

Swearing by all inferiour things now utterly unlawful.

i. e. *Let your promises and performances be answerable to one another?*

Nothing allowed but Affirmations and asseverations.

C. No, there is difference betwixt the phrases: [*Let your yea be yea*] signifies that, (as on the other side, *yea* and *nay* signifies levity, 2 Cor. 1. 19.) But [*Let your communication be yea, yea,*] is this, in ordinary discourse you may use an affirmation (that is, one *yea,*) and if occasion require an asseveration (that is, another *yea,*) and so again a negation, and a phrase of some vehemence (as a redoubling) to confirm it (that is, *nay, nay*:) and this will serve as a good useful means to prevent the use of swearing, by assigning to that purpose some such asseveration which will serve as well; and therefore Christ doth not only forbid any more than this, but in a manner direct to the use of this, as that which will help us to perform his precept.

S. *There is yet one thing behind, the reason that this is back'd with, for* [whatsoever is more than this, cometh of evil:] *what is meant by that?*

* So Josephus l. 2. de Bel. Jud. c 12. of a special sort of Jews, who, saith he; avoided all swearing and counted it worse than perjury, ἤδη γὰρ ἤδη κατεγνῶσθαι ἐπὶ τῷ ἀπιστήμενον δίχα θεοῦ, He is already condemned that is not believed without swearing.

C. Either that it *cometh from the evil one, Satan,* who makes men unapt to believe without oaths, that so he may make the free use of them the more necessary; or *from evil, i. e.* that great kind of evil among men, * the breaking of promises, from whence this custome of adding oaths proceeds, because they cannot be believed without them. By which is also intimated, that oaths are here by Christ forbidden, not as things in themselves evil, but as things which are not to be used but in affairs of special moment, a reverence being due to them, which are therefore not to be made too cheap by us.

Sect. IX.

Of Revenge, or retaliating evil.

S. *Be pleased then to advance to the next period, and the foundation of that laid as formerly in the words of the Law,* [An eye for an eye, and a tooth for a tooth:] *which I see again by the variation of the Preface from that which was prefixt to the commands of the Decalogue, not to be of that number; and yet is the phrase also varied from that which was prefixt to that of divorce: There only* [it hath been said] *but here* [ye have heard that it hath been said.] *What is the reason of that?*

C. I

C. It signifies, that as it is less than a Commandment of the Law, (*i. e.* is no precept, that every one should thus require an eye of him who had put out his) so it is more than a bare immunity from earthly punishment to him that should so require, (which, I told you, was all that was allowed in that of divorce.) The truth is, this was by the Law of Nature and *Moses* freely permitted (and no sin then chargeable on him that did so) that he that had lost any member of his body, might, by way of revenge or retaliation, legally or judicially require the like member (of him who had thus injured him) to be taken from him, *Deut.* 19. 21. though among the *Jews*, and so, I suppose, the *Gentiles* also, private men were not to do this on their own heads, but might by legal process go to the Judges and require this due from them.

S. *What hath* Christ *appointed in this matter?*

C. It is set down in these words, [*But I say unto you,* (a) *that you resist not evil.*] Where the word which we render [*evil*] signifies not a thing, but a person, the injurious man, or him that hath done the injury, and the word rendred [(b) *resist*] notes not that which our English commonly signifies, but peculiarly to retaliate, *to return evil for evil*: by which interpretation it is directly answerable to what went before [*eye for eye, &c.*] and so is a denying to Christians that liberty that before was allowed the *Jews*, that of revenge, retaliation, returning those mischiefs to others which we have received from them.

Christs prohibition of it.

a τῷ πονηρῷ μὴ ἀντιστῆναι.

b Ut præpositio ἀντὶ non oppositionem sed retributionem notet, ut in voce ἀνιαπόδοσις, & ἀντιπόποιθος & ἀντιποιεῖν and as in Sophoc. Oedip. Ἀντιπέξαι is to speak back again, to be allowed vices loquendi, which saith Oedipus there, is his priviledge to a king; and so ἀνιακάειν (presently to hear the respondent speak, Αὖ τι τρὸ εἰρημένων ἐστ' ἀντάκουσον.

S. *What plain places of Scripture be there which prohibit this, so that I may be induced, by the analogy of them, to believe this forbidden here?*

C. One plain place there is, which seems to me to be a direct interpretation of this, *Rom.* 12. 17. [*Rendring to no man evil for evil*;] so again, *v.* 19. [*Avenging not your selves,*] i. e. not thus [*Rendring evil to evil*:] which is farther explained by the following words, [*but give*

give place unto wrath] i. e. leave it to Gods revenge, as it follows [*Vengeance is mine, I will repay it, saith the Lord.*]

S. *But how far doth this precept of not revenging extend? To publick Magistrates, or only to private persons one toward another?*

C. To this I shall answer by these several degrees. 1. That it doth not interpose in the Magistrates office, so as to forbid him to punish by way of retaliation, if the Laws of the Land so direct him; for his office being to preserve the Kingdom in peace, Christ forbids not the use of any lawful means to that end, nor particularly of this, but rather by the Apostle confirms it in his hand, by saying, [*He beareth not the sword in vain*] and adding, [*He is Gods Minister, an avenger for wrath, to him that doth ill.*] By which is intimated that that sword for vengeance, or punishment of offenders, which naturally belongs to God only, is, as far as respects this life, put into the hands of the lawful Magistrate, with commission to use it as the constitution of the Kingdom shall best direct, either by way of retaliation or otherwise: and what is done thus by him, is to be counted Gods vengeance executed by him; and so no more contrary to the prohibition of private revenge, than Gods own retributions would be; which yet are mentioned by the Apostle as an argument to prove the unlawfulness of ours, *Rom.* 12. 19. *Avenge not your selves, but rather give place unto wrath*, leave all punishment to God, *for it is written, Vengeance is mine.* By which connexion you may note by the way, that the motive why we should not avenge our selves is (not that which some revengeful minds would be best pleased with, because by our patience our enemies shall be damned the deeper, as some would collect from *Rom.* 12.20. but) because the priviledge of punishing offenders, *i. e.* of vengeance, belongs peculiarly to God, and to none but those to whom, for things of this life, he is pleased to communicate it. Which I conceive to be the reason why upon this ground of vengeance belonging to God only, set down in the end of *Rom.* 12. the

In Private persons, not in Magistrates.

the thirteenth to the *Romans* begins with *Obedience to the higher powers, and their being ordained by God*, &c. This being thus ſet, it will follow, ſecondly, That Chriſts prohibition belongs only to thoſe who have received the injuries conſidered (whatſoever they are) under the notion of private ſufferers: And thoſe are forbid two things, 1. Taking into their own hands the avenging of themſelves; 2. (which is the ſpecial thing in this place, the former being not by the Law permitted to the Jews themſelves, though among the Heathen it was generally thought lawful to hurt them who had injured us) Deſiring and thirſting, ſeeking and requiring revenge, (even that which the Law of man affords,) with this reflexion on themſelves, for the ſatisfying their revengeful humour. This might Chriſt very reaſonably prohibit, it being before not commanded, but only permitted by *Moſes's* Law; though forbid the Magiſtrates thus to puniſh offenders he could not without deſtroying the Law, and giving the worſt of men advantage over the beſt, which indeed to have done would not yet be thought reaſonable for Chriſt, the greateſt part of the world being ſo far from being Chriſtians even now in times of Chriſtianity. It is not therefore made utterly unlawful by Chriſt to proſecute any who hath wronged me, and bring him to legal puniſhment, for that the Law of man, authoriſed and not contradicted by Chriſt, may and oft doth require of me, and there is great difference between revenge and puniſhment; nor is it unlawful to require reparations for an injury done me, when the matter is capable of it; nor again to do the ſame for the good that may accrue to my Brethren by the inflicting ſuch exemplary puniſhment on offenders. But that which our Saviour interpoſeth is, That to require this for the ſatisfying of my own revengeful humor, beſides or without reparation of the damage received by me, (as generally it is when I require an eye for an eye; for in that caſe the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the further inconvenience that may poſſibly befal me another time,

Nor againſt legal proteſtations.

if this paſs unpuniſhed, is thought fit to be interdicted us Chriſtians, who are bound, firſt, by gratitude for what Chriſt hath done to us in pardoning of injuries, to go and do likewiſe, *i. e.* to pardon and not revenge injuries; ſecondly, by the Law of Faith, to vanquiſh ſuch fears, and depend on Gods providence, to defend us for the future, and not to be ſo haſty and ſolicitous in uſing all poſſible means, however unlawful, for the future ſecuring of our ſelves. And all this ſeems to be the literal importance of that phraſe, *Rom.* 12. 19. [*Not avenging our ſelves:*] Whatever avenging is lawful, that is not which reflecteth upon our ſelves, and our own immoderate paſſions; whether that of anger, or that other of deſire, a branch of which is this worldly carking or ſolicitous fear, that any patience of ours will bring more ſuffering upon us.

Of Wars. From theſe two thus ſet, it will appear, thirdly, what is to be ſaid of wars between one Kingdom and another, which are of a middle nature between the revenge of the Magiſtrate upon the offender within his jurisdiction, and the revenge of one private man upon another (this being between equals, and ſo not of the firſt kind, and yet between publick perſons or bodies, and ſo not of the ſecond) which conſequently will be only ſo far lawful as they agree with the firſt, and unlawful, as with the ſecond.

S. In what reſpect may war *be lawful? Or is it at all ſo?*

They are not abſolutely unlawful. *C.* That it is not abſolutely unlawful appears, 1. By the *Baptiſts* anſwer to the Souldiers, when they came to his Baptiſm, *Luke* 3. 14. where he forbids them not that calling as unlawful: 2. By Chriſts commending the *Centurions* faith, who was then a Souldier: 3. By *Pauls* uſing a band of Souldiers againſt the Treachery of the Jews: 4. By St. *Peters* baptizing of *Cornelius* without his giving over the military imployment. Now in what reſpect War may be lawful, will appear, if we obſerve the cauſes of it. 1. If it be for the ſuppreſſing of a ſedition or rebellion at home, it is clearly lawful for the lawful Magiſtrate (as having the

the power of the ſword,) firſt, to preſerve the peace of the Land; and ſecondly, to puniſh and ſuppreſs the diſturbers of it. In which caſe it is impoſſible any ſuch war ſhould be lawful on both ſides; there being but one ſupreme power in any Kingdom, (whether that conſiſt of one or of more perſons) and to that belonging the power of the ſword, which whoſoever elſe taketh into his hand in any caſe, uſurpeth it, and therefore ought to periſh by the ſword. 2. If it be betwixt one Kingdom and another, then the war may be lawful again, in caſe one Kingdome doth attempt the doing an eminent injury to another, which by a war may poſſibly be averted from thoſe whom the Magiſtrates office binds him to protect. An eminent injury, I ſay, and that which is more hurtful than war or taking up of arms; and that again, when there is no arbitration, or other means of debating ſuch controverſies, or averting ſuch injuries, to be had. And with theſe cautions, *To hurt no peaceable man,* as near as may be; *To ſhed as little blood as is poſſible: Not to protract it, out of deſire of revenge or gain; Not to uſe cruelty on captives, or thoſe that yield themſelves and deſire quarter, on women, children, husbandmen, &c. To give over war when any reaſonable terms of peace may be had; To take away nothing from the conquered but the power of hurting.* In theſe caſes and with theſe cautions, as it is lawful to the higher Powers to uſe arms; ſo it is alſo to others their Subjects that have commiſſion from them, (if they be ſatisfied of the juſtice of the cauſe) it being not imaginable that any Magiſtrate ſhould by his own perſonal ſtrength protect his Subjects, without the aſſiſtance of others with him.

S. *But is it lawful for a private man for the repelling of any the greateſt injury from himſelf to kill another? Or if it be not, how can this war againſt (not our Subjects and Rebels, but) thoſe who are out of our power, and over whom we have no juriſdiction, (and ſo we are but private men in reſpect of them) be accounted lawful, ſeeing it is ſure more ſinful to kill many than one?*

C. To the first part of your question, I answer, that a private man may not, by the Law of Christ, take away anothers life, for the saving his own goods, or the repelling any such kind of injury from himself, because life is more than goods: but if his life be attempted also, and no probable means to save it but by taking away the others life, it may then be lawful to take away his life; Christ having interposed nothing to the contrary. (where yet he that to save anothers life, or rather than take it away, should venture and lose his own, may be thought to do better and more honorably, in imitating Christ who *laid down his life for his enemies.*) This then being granted, I say yet to the second part of your question, that the same rule cannot be extended to the making of war unlawful. 1. Because the Supreme power, who is supposed to manage the war, hath the sword put into his hand by God, (which the private man hath not) and that not only to punish Subjects, but also to protect them. 2. Because it is his duty so to do, which he may not (without sin against them, and failing in discharge of trust) neglect: whereas the private man having power of his own goods, may recede from that natural right of his, may deny himself, to follow Christ; and for his life it self, may better thus part with it, by leaving it to Gods tuition, than the Magistrate can another mans, being entrusted by God to defend it, and by oath bound to perform that part of his duty, And for the number of those whom a war endangers to kill, (if it be objected) that will be countervailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is more valuable to them than life it self deprived of that.

S. *Well then, supposing war to be lawful, and these two kinds of wars to be such, What other kind of lawful wars are there? Or be there any more?*

C. It will be hard to name any other; and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will bear proportion to one of these.

It

It will be easier to inform you in this matter by telling you what be the special sorts of wars that are unlawful. What wars are unlawful.

S. *What be they?*

C. 1. When one Nation fighteth with another for no other reason but because that other is not of the true Religion, this is certainly unlawful: For 1. God hath not given any Nation this jurisdiction over another; and 2. it is against the nature of Religion to be planted by violence, or consequently by the sword: and therefore much more is this unlawful for Subjects to do against the Laws and Governours under which they are placed.

S. *But is not* Religion *the most precious thing of all? What then may we fight for if not for that?*

C. It is the most precious thing indeed, and that to be preserved by all lawful, proper, proportionable means: but then war or unlawful resistance, being of all things most improper to defend, or secure, or plant this, and it being acknowledged unlawful for *Peter* to use the sword for the defence of Christ himself; to do it merely for Religion, must needs be very unlawful. Religion hath still been spread and propagated by suffering, and not by resisting: and indeed it being not in the power of force to constrain my soul, or change my Religion, or keep me from the profession of it, arms or resistance must needs be very improper for that purpose. For Religion.

S. *What other war is unlawful?*

C. All manner of invasive war for the inlarging of our Territories, for the revenging of an affront, for the weakning of those that we see prosperous, and consequently suspect it possible for them to invade us for the future; or in any case, unless perhaps to get some reparation for some eminent injury done to our Nation, which the Nation cannot reasonably bear, nor yet hope for any other way of reparation. For enlarging Territories.

S. *What is required to make it lawful for any private man to take arms?* Commission necessary for each private man.

C. Commission from the Supreme power under which he

he lives, and to whom he is a subject, and who hath the power of the Sword in his hand: and therefore as in obedience to such, it is possible for a private man lawfully to take arms, even when the Governours do it unlawfully, supposing that he think the cause good upon the Supreme powers undertaking it; so he that takes up arms only for hire or hope of honour, *&c.* under one who is not his Magistrate, may, though the cause be just for which the General fights, commit sin in fighting under him.

S. *What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?*

C. It will be best given you by proceeding and observing what Christ adds on the back of this prohibition, *But whosoever shall smite thee on thy right cheek, turn to him the other also,* &c.

Christs command of bearing light injuries.

S. *What is generally observable from those additions?*

C. 1. The occasion of them. 2. The general nature of them, wherein they all agree and accord.

S. *What is the occasion of them?*

C. Christs foresight of an objection, which upon occasion of the prohibition precedent men would be apt to make, thus; If when one doth me an injury, I may not revenge it on him my self, or require a legal revenge upon him, then by this easiness he will be taught to multiply those injuries, *to smite me on the other cheek,* when he sees me take that so patiently; *to take away my cloak also,* if I am so tame as to let him carry away my coat without any payment; to make me go a stage of two miles with him next time, if I take the first oppression so patiently. To this foreseen objection our Saviour answers, by commanding us to perform the former duty, and put this feared hazard to the venture, intimating that this is not sure to be the reward and consequent of such patience; or, to suppose the utmost, if it should be certainly so, yet we Christians must rather submit to this also than give the reins to our revenge on that consideration; we must

venture

venture that consequent with Christ, who hath commanded us this patience, and be armed for the worst that can befal us in his service. From whence you see what obligation it is that lies upon us toward the performing of those acts which are accounted so ridiculous among men: Not that we are presently *to turn our left cheek to him that strikes us on the right, to give the cloak to him that takes the coat*, &c. but to perform the precept of non-revenge, and not to be tempted from it by any foreseen inconvenience; yea, and ready to make that adventure, if I cannot perform that obedience without it, rather let him *take the cloak also*, than seek ways of revenge for such former trespasses. Which will be nothing unreasonable, if we consider, 1. That Christ can preserve us from farther injuries, if he think good, as well without as with our assistance; and indeed that patience is oft blest by him to be a more prosperous means of this, than self-revenge would be, it being Christs tried rule, *to overcome evil with good.* 2. That if we should chance to suffer any thing by obeying him, he will be able to repair us in another world.

S. *What now is the general nature of these appendent precepts, wherein they all agree and accord?*

C. That they are all tolerable and supportable injuries, both in respect of what is done already, and what may be consequent to our bearing them. For thus the loss of the coat or cloak also is a moderate injury; the smiting on the cheek or cheeks, a very inconsiderable pain, and only valued for the contumely annext to it, which yet Christians had been before, *v.* 11. (and should after by the sufferings of Christ be) taught to support chearfully: and the going a mile or two a very tolerable injury to the body, or invasion on their liberty, and a very easie post (both among the Jews and the *Persians, from whom the Jews had that * custome)

*The Persian post or stage was a parasange, or thirty furlongs, of which the μέλιον or mile here was but a little above a fourth part, some seven or eight furlongs at most, Agathias l. 2. p. 55. **'Twas the custom of the Persian tyrants to press the bodies of men (as among us teems of horses) and force them to carry their burthens for a stage, i.e. a parasange, and then to rest (whence the stages were called ἀνάπαυλαι) ἑτέρων ἀμοιβαδὸν διαδεχομένων, others succeeding them in turns: See Matth. 27. 32. Mark 15. 21. Luke 23. 26.

being compared with the ordinary ſtages. And from thence appears, 1. The reaſonableneſs and agreeableneſs of Chriſts commands to our ſtrength, that he provides us ſuch eaſie yokes and light burthens, even when we think he uſeth us moſt hardly: 2. the indulgence which he allows us in matters of greater concernment, where the damage or treſpaſs is not ſo ſupportable. He there intimates a liberty to uſe ſome means to ſave or repair our ſelves (where that may be extremely uſeful, if not neceſſary, to our temporal ſubſiſtence) though not to work revenge on the enemy for what is paſt, by exacting any puniſhment on his perſon, by endeavouring to trouble him who hath troubled us, (which cannot bring in any profit to us.)

S. *What now is particularly obſervable from each of theſe, and* 1. *from the firſt?*

C. That for light injuries done to our bodies which leave no wound behind them, nor are the diſabling or weakning of our bodies, nor bring any conſiderable pain with them, we are not to ſeek any way of private, no nor ſo much as of legal revenge, no, though the injury were a contumely alſo, and the putting it up a reproach in the account of the world, and withal a poſſible (nay, probable) means to bring more upon me of the ſame making. This thus ſet, is my Chriſtian duty, which I cannot omit without ſin; and which for us to perform, or Chriſt to command, is ſo far from unreaſonable, that the contrary, if we obſerve the experience of it, is much more unreaſonable, the ſeeking of revenge ordinarily ſubjecting us to greater inconveniences, to more and more dangerous blows (many times) if we become our own champions, and avenge our ſelvs, and to more conſiderable trouble and charge, if we ſeek it from the Court of Judicature.

S. *What do you in particular obſerve from the ſecond?*

C. It offers me a fair occaſion to tell you ſomewhat of that great queſtion, concerning the lawfulneſs of going to Law.

S. *I ſhall moſt willingly make uſe of the occaſion, and deſire your judgment in that point.*

C. Go-

C. Going to Law, I conceive, is not simply unlawful, because Christ finding * Courts of Judicature (for matter of Mine and Thine) in the world, did not take that power into his own hands, (*Who made me a Judge?*) or out of those hands where he found it. In this whole Sermon of strict Precepts upon the Mount, he gives no command in (laies no restraint on) this matter any further than what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also*: The utmost of which can amount no farther against going to Law than this, 1. That it is such a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back; and when so used, it is sure unlawful. 2. That I must not go to Law with any by way of * Retaliation, I mean, for no other cause but because he by that means hath disquieted or injured me; for the precept of [*Let him have thy coat also*] (being thus interpreted, that I must do so, rather than go to Law with him) cannot justly be extended toward this sence, any farther than the context will authorize the extending it, and that is only thus far, That *rather than retribute to him evil for evil, or retaliate*, ver. 38. *I must even let him take it, and not go to Law with him, i. e.* I must thus be quiet rather than bear him any malice, or do any thing that shall inflame me, or raise in me a desire of revenge against him: For any of these will make that unlawful to me which indeed was not so. 3. That I must not go to Law only out of a providence, that the bearing of one injury patiently may possibly or probably bring a greater upon me; but think fit to trust God with the preserving me for the future, who will be more likely to bless and reward my patience and meekness with tranquillity and prosperity in this life (according to that promise of the Psalmist, [*The meek shall possess the earth*] where the earth signifies the Land of *Canaan*, a most prosperous rich Land; which very words are repeated by Christ in this Sermon, *chap.* 5. 5. and if there the earth be the *Land of the living* only, there will be no great loss in such an exchange) than any contrary vice

Of going to Law.

* κριτήρια

How unlawful.

* Per modum Talionis.

Terra viventium.

vice of contentiousness or impatience. Or 4. that I must not go to Law to recover a coat when I have a cloak left, *i.e.* for a small unconsiderable possession, which is not necessary to me, which I may be without, and the recovering of which will not be proportionably gainful to the charge or trouble of going to Law for it. These severals contain the utmost that I can imagine that place of Christ can be justly extended to: All which notwithstanding, these other cases still remain which come not under that interdict in its largest extent. 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make use of the setled Judicature of the Land where God hath placed him, supposing that he fall not into any of the faults before specified, and possibly incident to the waging or managing of the justest action. 2. That any one being tenderly affected in conscience, so as to desire assurance that he enjoys nothing but what is just for him to enjoy, may lawfully in matter of any doubt or controversie concerning propriety, use the law to make that decision for him; supposing again that this be sincerely his intention, and that he resolve quietly to stand to what the law shall so adjudge. 3. That he that by this means defends a Widow or Orphan, may very Christianly use this means. 4. That he that may thus preserve himself in a sufficiency to provide for his family, and without it probably cannot, without either craving other mens alms or expecting relief from God by extraordinary means, may use this means to do so. 5. That he that may by this means be enabled to relieve the poor, which otherwise he could not do so liberally, and doth it sincerely in order to that end, and when he obtains his own, evidences that sincerity by his performance, is still free from any restraint arising from that precept of Christ: whereas on the other side, he that contends for trifles, goes to Law only that he may lose nothing of his right, or not only to get legal reparations for his losses, (whereby that which is justly taken from the other that injured him, is justly restored to him which was injured, the one being as well able to bear

How lawful.

bear or ſupport this act of juſtice as the other that of injuſtice) but alſo to give ſatisfaction to his revengeful appetite, (a very carnal, importunate, devilliſh affection) to give the enemy ſome ſmart or pain, which brings in no real gain or eaſe or advantage to himſelf, ſave only that of ſatisfying his vindicative humor, can no way be juſtified or excuſed in ſuch a ſuit. So alſo the ſuing of thoſe which are not able to pay me, (and by my ſuit are but made more unable) when all that I can hope for, is not reparation of my ſelf, but puniſhing of him by priſon or the like reſtraint on him, that brings in no advantage again to me; this is unlawful and unchriſtian ſtill.

S. *But is there not an objection againſt going to Law in any caſe, producible from* 1 Cor. 6?

C. It will ſuffice to anſwer, That the Apoſtles ſcope there is only to reprehend going to Law before Heathen Tribunals, which when any men are guilty of it, muſt ſignifie either, that there is no Chriſtian among them fit to be Judge betwixt contenders; or elſe that they would rather chuſe an Heathens arbitration than that Chriſtians: either of which being very culpable, that which ariſes from one of them muſt needs be ſo, but nothing elſe upon thoſe grounds. This is agreeable to what Chriſt had before ſaid, *Matth.* 18. *That if thy brother treſpaſs againſt thee,* (do thee any ſuch injury) and will not make thee amends, thou ſhalt *tell it to the Church*; who are there ſurely ſome Tribunal of Chriſtians, who have power to make thee amends, if he will ſtand to their judgment: and if he will not, Chriſt then goes farther, *Let him be to thee as a Heathen or Publican*, i. e. I conceive in that place, not only that he is fit for Excommunication, mentioned in the next verſe, but alſo that thou haſt liberty (let him be ſo to thee, againſt whom he hath treſpaſt) to implead him in any Gentile Tribunal (becauſe he will not ſtand to the Chriſtians award) as thou wouldeſt and mayeſt a Heathen or Publican which trades among them, and who is in the interpretation of the Jewiſh Law, though a Jew, yet a kind of Heathen, or by converſing with them equipollent to one. ἔστω σοι

S. *But*

S. *But may it not from that Chapter to the* Corinthians *be still prest, that* ver. 7. *it is said,* * *There is utterly a fault among you, because you go to Law one with another?*

* ἤδη ὅλως ἥττημα &c.

C. I answer, that the utmost that that infers is only this, That those particular * suits at Law that were then among the *Corinthians* were all unlawful, (which you will have reason to believe, when you find the same Apostle telling them, *ver.* 9. that *they did injure and defraud one another*; and it is more than probable that their going to Law was used, as here in Christs Sermon it is supposed, as a means to do so) but it is not conclusible from thence, that all other mens suits are so, because possibly not of the same nature as theirs were. But then, secondly, there may be somewhat in the Apostles using a special word in that place, not any of those more usual * words which are without doubt denotations of sin, but * another which signifies a going less; and so may perhaps only conclude the thing which he speaks of to be no more than comparatively evil, *i. e.* not so good as patient bearing of injuries and losses ought to be esteemed, which seems to be enforced by the words immediately following in the end of that seventh verse, *Why do you not rather suffer injury and defraudation?* which will infer, That patience of injuries is a greater vertue and more heroical excellence, a higher pitch of Christian Philosophy and contempt of the world, than going to Law implies, far more than that particular kind of going to Law was approved to be; but not, that going to Law is from that place made in all cases utterly unlawful. Just as losing my own life when I am assaulted by another (rather than I will take away his) is, as even now I shewed you, a high piece of imitation of Christ, who laid down his life for his enemies; which notwithstanding the killing of the invader in that case, when I cannot otherwise save or rescue my own life, is acknowledged to be no sin, because not forbidden by nature, or Christ, whose prohibition (not counsel nor example to the contrary) it is that makes any thing a sin; for *where there is no Law, there is no transgression.* This I conceive may

* κρίματα.

* ἁμάρτημα, παράπτωμα, &c.

* ἥττημα.

may give hints for the understanding this whole matter.

S. *I shall labour to make use of them; and because this discourse hath a little led you out of the way, recal you into the road again, and remember you where you left, by demanding what is to be learnt from the third particular, which Christ thought fit to superadde to the matter of retaliating.*

C. It is this, That the same rule holds for my Liberty that did for my body and estate, that every diminution of it must not enrage me either to a private or legal revenge on the invader. The sum of all is, That small supportable injuries of any kind we Christians must bear without hurting again, or so much as prosecuting or impleading the injurious: in weightier & more considerable matters, though we may use means, first to defend our selves, secondly, to get legal reparations for our losses; yet even in those, the giving any way to revengeful desires, or desiring to give him any smart or pain, that brings no real gain or ease or advantage to us, save only the satisfying our revengeful humor, is still utterly unlawful. Invasion of our Liberty

S. *But what is that that follows in the close of this period,* ver. 42. [Give to him that asketh thee, and from him that would borrow of thee, turn not thou away?] *And how comes it in in this place?*

C. The substance of it is a command of universal, unlimited liberality (according to our power) to all that are in need, and a direction to one special kind of works of mercy, the lending (without all exaction of Use for the Loan) to those that are in present want, and may, by such present supplies for present exigencies, be taught a way of thriving in the world, and getting out from those difficulties of fortune. In which case the lending for a time, and after that time the requiring mine own again, may do some men as much, perhaps more, good, by obliging them to industry and providence and fidelity, than giving to some others might have done. Liberality to all.

S. *What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?*

C. It is this, 1. That forgiving and giving, the two special

special works of our charity toward men, should always go together; one never doth so well as when tother is joyned with it. Revenge will blast our liberality; and the covetous illiberal heart will defame the most perfect patience. 2. That the practice of liberality will help us to think it reasonable not to meditate Revenge, and withal demonstrate our patience of injuries, &c. to be no pusillanimous cowardly act (because I dare not resist him) but only an act of obedience unto Christ, in doing as he hath done, both for patience and liberality, my Christian charity obliging me to one as well as tother.

Sect. X. *Of loving Enemies.*

S. *What now is the ground-work of the next period?*

C. The repetition of the Old Law of *Loving Neighbours, and hating Enemies.*

S. *Is there any such thing in the law of* Moses, *or* Nature, *that we should hate our Enemies, and love none but Neighbours?*

C. I shall tell you as clearly as I can, what both those Laws have done in this matter.

S. *What hath the Law of* Moses *done?*

The Mosaical Law concerning it.

C. For the loving of the Neighbour, *i. e.* the Fellow-Jew, it hath commanded to *love him as thy self*, Lev. 19. 18. and not to avenge or bear any grudge against him: from which, though it were no exclusion of the like to men of other Countries, yet it is very true that the Jews took occasion of advantage to deny all kindness and exercise of offices of common humanity to all others, unless they became Proselytes to them. Now this they did without any authority of their Law, which therefore Christ by the Parable of the good Samaritan, shews to belong to the loving of (and shewing mercy to) others beside their own countreymen, and extendeth the meaning of the word [*Neighbour*] to all those who are of the same common stock with us, and are men as well as our selves: though the truth is, God by prescribing the Jews peculiar meats, and forbidding others that were familiarly used by the Nations, did consequently interdict them any special familiarity of converse with the Nations, by way of caution, lest they should

should be corrupted by them (who were at that time so extremely idolatrous and filthy in their practices;) which rule consequently to be accounted temporary and to last no longer than the reason of it. But then, for the *hating of enemies*, it is not to be thought that there was any such precept given them, of hating either all but their own countrey-men, or even all their very enemies. Thus much only toward it we find in the Law, that though the Jews were commanded to do courtesies to their enemies of their own country, to *bring back an enemies Ox going astray, and to help up his Ass lying under a burthen*, Exod. 23. 4, 5. Deut. 22. 1, &c. yet they are forbid to enter any friendship, affinity, league with the seven Nations, *Hittites*, *Amorites*, &c. or to shew any mercy to them, but commanded to *destroy them utterly*, Deut. 7. 16. and 20. 16, 17. and accordingly it was practised *Josh.* 10. 40. and the same, in some proportion, with other enemy-cities, *Deut.* 20. 13. *Thou shalt smite all the male with the edge of the sword*; but this with some limitations, they were to offer them conditions of peace, and to permit them to redeem their lives, if they desired it, by servitude, *ver.* 10, 11. The ground of this difference between the seven Nations and other enemies of the Israelites, is visibly the nearness of the former, and the danger of the Israelites being corrupted by them, and so 1. this extreme severity was not commanded toward enemies indefinitely, but only toward the seven Nations, lest, if any of them were preserved, they should seduce them to their abominable filthiness, *ver.* 18. whereas the proceeding was not so severe against other enemy-cities farther off, from whom there was not the like danger; and 2. it doth not appear that this belonged to any but of that age, in consideration of the danger of seduction to their sins; for *Solomon* doth not so, but only *levies a tribute of bond service* upon them, 1 *Kings* 9. 20, 21. After the same manner were they to deal with the *Amalekites*, *to have war with them for ever*, *Exod.* 17. 16. *Deut.* 25. 19. and with some difference with the *Moabites* and *Ammonites*. In all which nothing can be observed

ſerved contrary to the law of Nature or humanity; for the ſame power that the Magiſtrates on earth have over malefactors, the ſame ſure muſt be yielded God over Nations and Governours of them, to put them to death by what means he pleaſe. This execution he was pleaſed to commit to the people of the Jews after a long time of patience, when thoſe Nations *had filled up the meaſure of their Rebellion*, Lev. 18. 24, 25. So that this [of *hating enemies*] cannot be accounted of as any common general command, (for it held not generally againſt any but theſe forenamed Nations) but as a ſpecial, particular ſentence of Gods, to be at that time executed on them. And although, the truth is, the Jews did generally reſolve it lawful to kill or ſpoil any that were ſtrangers from the Religion of the true God; yet by the limiting of Gods command for ſuch execution to theſe forenamed, and that with this reaſon, becauſe they had *filled up the meaſure of their iniquities*, (which when it is, none but God can judge of) it is evident that this was an error in the Jews, and that the rather, becauſe at this time when Chriſt ſpake, they were ſubject to the *Romans*, and had no power of the ſword in their hands; in which caſe thoſe former commands of war with *Amalek*, (much more with other idolatrous Nations, againſt whom it was not appointed) became utterly out-dated, and the Law of Nature was to prevail, which commends love and charity to all men.

The Law of Nature.

S. *You promiſed alſo to ſhew me what the law of* Nature *had done in this matter. I pray, what is it?*

C. We have no better way now to judge of that, than by the writings and ſayings of the wiſeſt natural men; the ſum of which is this, * That all men are to be loved and obliged by us; no man to be hurt or diſobliged, but he who hath firſt injured us: in which caſe the great * Philoſopher thinks it as * reprovable a thing to *love an enemy*, as to *hate a friend*. But withal, the mo-

* Nemini nocere niſi priuslaceſſitum injuria. Cic. Offic.

* Ariſt. Top. l. 2.

* κακῶς ὑγιεί-ζειν τὸν ὑγιέ-ζοντα γεγονότ'.

Æſchyl. Pr. &, εἰ ἔχεις τι κακὸν ἐχθρὸν ὑπ' ἐχθροῦ πάθοι. Ib. &, Πάθων κακῶς κακὸν σὸν ἐντιμείβεσθαι ἐπῴκτισται δίκῃ &, οὐ τι πρὸς ἐχθρὸς οὐδ' ὁτιοῦν διαφέρων, μᾶλλον Soph. in Antig. Πῶς ἂν γὰρ κακὸς ὢν εὐ φρονῶν φύσιν Ὅστις παθὼν μὲν ἀντίδρασιν ἐκπέφευγεν, κεἰ τὰ πάντ' ἐγκύκλιον κακὸν, Soph in Oedip —— ὅταν δ' πολεμίους δρᾶσαι κακῶς θέλῃ τις, οὐδὲν ἡμᾶς πρὸς τὸν νόμον Eurip. Ion. And again, Οὐ χρὴ μὰ τὸν ἀτειγοντας αἰθέρα κλύδωνα;

So

So another, Μισοῦντα μίσει, καὶ φιλοῦσθ' ὑσῶφίλει. And Thucyd. l. 1. p. 77. Ἀμαθῶς ἀδικουμένους πολεμεῖν. And Homer. Αἰσχρὸν γὰρ τό γ' ἐπιεικέϊ, it is a reproachful thing not to revenge injuries. Odyss. l. 24. And Hesiod l. 1. Τὸν φιλέοντ' ἐπὶ δεῖπνα καλεῖν, ἠδ' ἐλ' ἰχθρὸν ἐᾶσαι. So Aristotle de Mor. ad Nicom. l. 5. Δοκεῖ γὰρ ὁ μὲν εὐδιαπτωτος, καὶ ὁ λυπῆσθαι, μὴ ὀργιζόμενος ὅτι τὰ ὄν ἀμυντικός· τὸν δὲ φρονιμακιζόμενον ἀνέχεσθαι οὐδ' ἀμύνεσθαι. And Rhetor. l. 1. c. 9. Δίκαιον καὶ τὸ δικαιοῦν καλεῖν, καὶ τὸ τοῦ ἐχθροῦ τιμωρεῖσθαι μᾶλλον, καὶ μὴ κατηγορεῖσθαι· τὸ τε γὰρ ἀνταποδιδόναι δίκαιον τὸ δὲ δίκαιον καλὸν, καὶ ἀνδρεῖα τιμᾶν ἐστί. So Seneca 11 Ep. 82. Hoc justitiæ convenit, suum cuique tribuere, beneficio gratiam, injuriæ talionem, aut certè malam gratiam. So Cicero, inter ea quæ ad jus naturæ pertinent ponit vindicationem. de Invent. 2. Et ad Atticum. Odi hominem & odero, utinam ulcisci possem. Et in Antonium, Sic ulciscar facinora singula, quemadmodum à quibusque sum provocatus.

derate st, and wiseſt, and moſt elevated minds, though they would not command or oblige all men to love enemies. do yet commend it as moſt honourable ſo to do, and give many excellent reaſons for it, and conclude, That the *wiſe and good man hath no enemy*. So that from all this, the ſhort is, That the Jews taking ſome advantage from thoſe forementioned commands of *Moſes*, and miſtaking them, did think it lawful to hate others of different Religions, *i. e.* all other Nations, (and the ſame may be obſerved of the Grecians toward the reſt of the world under the title of Barbarians:) but in this did they both againſt the Law of *Moſes*, as hath been ſhewed, and againſt the Law of Nature, by which hating or hurting is avowed only in caſe of injuries done, and even then alſo the contrary commended: and ſo that which Chriſt hath here to do, is partly to recal and reform the Jews to the Law of Nature, and to command that which that Law commended; partly to advance and ſet it higher than the Law of the Jews had required of them before.

S. *What then is now the Law of* Chriſt *in this matter?*

C. It is ſet down, verſ. 44. *But I ſay unto you, Love your Enemies, &c.* to the end of this Chapter. The ſum of which is, That other mens faults or ſins againſt us, nay, againſt God himſelf (for the Jews enemies, the people of the ſeven Nations, *Amorites*, &c. being moſt deteſtable ſinners before God, are here referred to in this word *Enemies*) give not us any diſpenſation for the non-payment of that great debt of our nature, *love to all our kind*. It is true indeed, the paſſions and affections that our nature is ſubject to, do incline us to re- The Law of Chriſt.

venge against our enemies; or if we can conquer that, yet we cannot chuse but make a distinction between friends and foes, and at least have a great coldness and indifference to those who have deserved so ill at our hands. But Christ is come to mortifie those affections of rage and revenge; and to lead us (higher than nature would bring us) to affections, and words, and actions of kindness and benignity to those that have exprest the contrary of every of these toward us.

S. *But is it not abundantly sufficient, if my affections and behaviour toward mine enemy be not like his to me, unkind, retaliating of injuries,* &c? *Is there any more required of me?*

C. Yes undoubtedly of a Christian; who is to transcribe that copy that Christs own dealing with us when we were enemies did set us. I must not only negatively, not hate, or curse, or pursue with injuries; but positively love, and bless, and do good, and pray for my greatest enemy.

S. *What is meant by* loving him?

of loving. C. That denotes the affection of charity and kindness and benignity toward him: 1. Wishing him all the good in the world, but that especially which he most wanteth, the good of his Soul, conviction of sin, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sin in him, which is of all things the most proper matter of compassion; 3. Being cordially affected toward him.

S. *What is meant by* blessing him?

of blessing, C. The word in * Greek, and the opposition to cursing, (*i.e.* evil or bitter speaking) noteth kindness and friendliness of language, giving them all friendly and courteous words, who have nothing but railing and evil speaking for us; commending in them whatever is capable of our praises, though they do nothing but defame and backbite us.

* εὐλογεῖν.

S. *What is meant by* doing good to them?

doing good to, C. All outward real effects and actions of charity: Such are alms, if they be in want; feeding, giving to drink,

drink, clothing them, when they are hungry, thirſty, naked; comfort, if in any diſtreſs; counſel, if in any difficulty; reſcuing their goods, &c. if we ſee them in danger; admoniſhing them in a friendly manner, and ſuch as may be moſt likely to prevail with them, when we ſee them falling into any ſin; reproving and correcting fatherly, when we ſee them faln: in a word, contributing our utmoſt to the good of their bodies, eſtates, families, reputations, but eſpecially their ſouls; and all this without any tincture of revenge or rage mixing with it.

S. What is meant by praying for them?

C. Deſiring of God for them whatſoever they want: 1. Grace for amendment of life; 2. Pardon of ſin, with an expreſſion of my free pardoning them; 3. All other bleſſings temporal and ſpiritual which they ſtand in need of. And becauſe the practice of this is ſuch a ſtranger to the world, I ſhall (at once to prove and exemplifie this duty) ſet you a copy of it, a very ancient form tranſcribed from St. *Baſil*, one of the holieſt Champions of the Church of Chriſt, which from him you may not fear to uſe or imitate. praying for enemies.

A Prayer of St *Baſil*'s tranſlated out of a Greek Manuſcript in the Univerſity Library of *OXFORD*.

O Long-ſuffering and eternal King, that for the condemnation that came by the Tree, wert lifted up on the Tree, (and taken from this Earth by that ſhameful death) and haſt ſhewed forth thy ſelf to all that chuſe to follow thy ſteps a patern and copy of long-ſufferance and patience, that offendſt up thy interceſſion to thy co-eternal Father, for thoſe very fig-

Ἀνεξίκακε βασιλεῦ καὶ ἀΐδιε, ὁ διὰ τὴν ἐκ ξύλου κατάκρισιν ὃν ξύλου ἀρθεὶς, καὶ τοῖς ἀκολουθεῖν σε τοῖς ἴχνεσιν αἱρεμένοις μακροθυμίας σαυτὸν ὑπόδειγμα ἀναδεικνύμενος, ὃς ὑπὲρ τῆς σαυτοῦ πρὸς τὸν συμπαθῆ σε δυσωπᾶν ἔντευξιν ἀφορήτους τῷ συναναρχῷ χωρεῖτοι· αὐτὸς φιλάνθρωπε κύριε, καὶ οἷς δὲ

ters against God which crucified thee: Do thou, O Lord, thou the same lover of mankind, afford thy mercy and pardon to all that are enemies to us, which either by treachery or reproach, or contumely, or envy, or by any other means, through the treachery or calumny of the Devil, that lover of hatred, have exprest their malice or madness against us; Change their counsels from that mischievous, to a sweet Christian temper of gentleness; infuse into their hearts sincere unfeigned love; bind them fast to us in the inviolable bands of Spiritual friendship; and by what means thou knowest most fit, make them partakers of thy pure life. As for those that love us, or for thy holy Names sake do administer to our bodily necessities, repay them with the riches and abundance of thy gifts, and vouchsafe them the lot and portion of faithful and wise Stewards; and for those that out of good affection have remembred our infirmities, or have prayed for us, reward them with thy plenteous grace. To those that have commanded us miserable unworthy Creatures to pray for them, grant those things that be profitable for them, and yield them those requests of theirs which tend to their salvation, and send them from thy holy place thy rich mercies and bowels of compassion. And, O thou Father of Compassions, pity all those that trust in thee, draw all to the Divine

ἀπεχθείας ἐσμὲν, ἢ ἐπιβουλεύουσιν, ἢ λοιδορουμένοις, ἢ ἐπηρεάζουσιν, ἢ βασκαίνουσιν, ἢ καθ' οἷον δή τινα τρόπον ἐξ ἐπιβουλῆς καὶ ἐπηρείας τοῦ φιλαπεχθήμονος δαίμονος μισοῦσι καὶ ἀποστρεφομένοις, συγχώρησον τὸ τῆς εἰς ἡμᾶς παροινίας πλημμέλημα· μετάβαλε τὰς γνώμας αὐτῶν ἐκ κακοηθείας εἰς ἐπιείκειαν· ἔμβαλε τῆς καρδίαις αὐτῶν ἄδολον ἀγάπην καὶ ἀνυπόκριτον· σύνδησον ἡμῖν αὐτοὺς ἐν ἀῤῥήκτοις δεσμοῖς εὐνοίας πνευματικῆς· καὶ τῆς ἀκηράτου σου ζωῆς, οἷς οἶδας λόγοις, κοινωνοὺς ἀποτέλεσον. τοὺς δὲ ἀγαπῶντας ἡμᾶς, ἢ καὶ εἰς τὰς σωματικὰς χρείας διὰ τὸ σὸν διακονοῦντας ἅγιον ὄνομα, τῆς πλουσίας σου δωρεαῖς ἀντάμειψαι, καὶ τῆς λήξεως τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἀξίωσον· καὶ τοῖς τῆς ἀσθενείας ἡμῶν ἐν ἀγαθῇ διαθέσει μεμνημένοις, ἢ καὶ ὑπεροευχομένοις, δαψιλῆ τὴν χάριν σου ἐπιβράβευσον. τοῖς ἐντειλαμένοις τῇ ἡμετέρᾳ ταλαιπώρῳ ἀναξιότητι ὑπὲρ αὐτῶν εὔχεσθαι, τὰ ὠφέλιμα χάρισαι, καὶ τὰ πρὸς σωτηρίαν αἰτήματα πλήρωσε, καὶ πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμοὺς αὐτοῖς ἐξαπόστειλον. πάντας, ἔυσπλαγχνε, τοὺς ἐπὶ σοὶ πεποιθότας ἐλέησον, πάντας

love

love of thee: be thou president in all things, and assistant to all, together with us thy sinful and unprofitable Servants, and make us all Heirs of thy Kingdom: for to thee it belongs to shew mercy, and to save us, O our God, for thine is the power for ever, Amen.

εἰς τὴν θείαν σου ἀγάπην ἕλκυσον· πρόστηθι πάντων, καὶ ἀντιλαβοῦ, σὺν ἡμῖν τοῖς ἁμαρτωλοῖς καὶ ἀχρείοις δούλοις σου, καὶ τῆς βασιλείας κληρονόμους ἀπέργασαι· σὸν γάρ ἐστι τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς, ὁ Θεὸς ἡμῶν, ὅτι σοῦ ἐστι τὸ κράτος εἰς τοὺς αἰῶνας, Ἀμήν.

S. *This is a duty of some difficulty: what help can you direct me to, to facilitate the performance of it?*

C. Many considerations there are which will tend to that end. Three there are here named.

S. *What be they?*

C. The first is the example of God, who sheweth mercy to sinners, who are his enemies; and in the outward dispensation of temporal blessings, giveth as liberal a portion many times to the wicked, unthankful provokers, as to his good-servants; and for the common advantages of life, *Sun* and *Rain*, dispenseth them generally in an equality to all. And then for us to do the like is a God-like thing, the greatest dignity that our nature is capable of.

Considerations to facilitate this duty. The first.

S. *What is the* second *help?*

C. The consideration of the Reward which God hath decreed for such who do this, and that proportioned to their actions; *viz.* Retribution of good for evil, of mercy and happiness, though we are sinners and enemies. Whosoever doth but think of that, how much the joyes of Heaven for eternity are beyond the pleasure of a little revenge for the present, will never think fit to make such an unequal exchange, to lose so rich a reward for so poor a pleasure.

The second.

S. *What is the* third *help?*

C. The consideration of what is done by all others, the vilest and wickedest men in the world. For such were the Publicans accounted, & yet they could think themselves obliged to love their friends, and satisfie that obligation; they could use Civilities and courteous Com-

The third.

pellations and Salutations to their Neighbors, &c. And if we, who are bound to exceed the Scribes and Pharisees, the strictest Sect among the Jews, shall be but in the same rank with Publicans, (who are otherwhere put with Heathens and Harlots and Sinners) the vilest and most abominable of all men, this will sure be a great reproach to us Christians.

S. *What other Motives can you add in this matter, why I should* love my enemies?

Five Motives more.

C. 1. That by this means I shall conquer my self, my unruly passions, which is a most glorious heroical piece of victory. 2. That by this I shall preserve my self in a great calmness and quite of mind; which thoughts of revenge wholly deprive me of. 3. That this is of all others the most probable way of overcoming my enemie; Revenge being a means of exasperating and enflaming him, Charity of melting him. Which if I do, I first get a Friend for an enemy; and secondly, have the honor and claim to the reward due to them *that convert sinners from the error of their ways.* 4. That this is a way of excelling all other men in the world, none but Christians thinking themselves obliged to do this. 5. That this is the special way of Christian Perfection, and is so called in the close of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect.* In stead of which S. *Luke* reads, 6. 36. *Be ye merciful,* &c. noting this Mercy or Alms or Benignity to Enemies to be the highest degree of Christian Perfection.

S. *I beseech God by his renewing quickning Spirit to mortifie the contrary sin, and work this truly Christian grace in my heart. You have past through the fifth Chapter, and so* Christs *Reformations of and Additions to the Old Commandments; I will not question why* Christ *reformed or improved no more of them, it is sufficient to me that he hath not; which being an act of his wisdom, it is not for man to question, but acquiesce in.*

C. You judge aright; yet do I conceive that three other Commandments of the second Table Christ hath also improved in this Sermon. The eighth, that against *stealing*, he hath improved into *doing unto others all things*

things which we desire should be done by them to us, Chap. 7. 12. The ninth, that of not *bearing false witness*, he hath improved into *not judging*, Chap. 7. 1. The last, of *not coveting*, into *taking no thought*, Chap. 6. 25, &c. And for those three you may have patience till you come to those places, and then you shall have them explained to you.

Sect. XI. *Of the fifth Commandment.*

As for the fifth (which is the only one of the second Table which will then be left out) there may be particular reason for it, because that *honor* of *Father and Mother*, obedience to Superiors, Magistrates, &c. was by the Jewish Law advanced so high, even to the prohibiting of thoughts of evil against such (which, say the Jews, is the only case wherein thoughts are prohibited) that there was no need, or almost possibility, of setting it higher in respect of the degree. And for any thing else in that matter, it will be worth your marking, that Christ meddled not with it. Though he were as God, the *King of all Kings*, and might have changed or disposed of their Dominions as he pleased; yet he was not pleased to make any alteration, but to continue and settle all in that course wherein it had formerly been placed by God himself, living in subjection to the known Laws, *paying tribute to Cæsar*, and not so much as accepting the judicial cognizance of an offence when he was put upon it: so that what he added to *Moses* in this matter, was only greater reverence and awe to the Father, or Magistrate, or Civil power, not any retrenching of his former rights. In which he was so extremely careful, and tender above ordinary, that whereas *Moses* among the Egyptians, when he was but a private man, did take upon him to exercise an act of judicature on the Egyptian which wronged the Israelite, *Exod.* 2. 12. Christ would never do any such thing, but left the *woman taken in Adultery*, and all other offenders, to the ordinary legal course, and would not upon any importunity usurp or take upon him any thing in that matter. By which, if you please, you may discern how far from the practice and Gospel of Christ are those Doctrines of ambitious men, which have made Christian Religion a ground or

Christ meddles not with Dominion among men.

excuse of moving and disquieting of States, and shaking, if not dissolving, of Kingdoms.

S. *What Doctrines are those?*

C. I had rather you should be ignorant of them; yet those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may be careful to avoid them. 1. That of some adorers of the Papacy, *viz.* That the pretended Vicar of Christ, as Successor of S. *Peter*, hath two Swords given him by Christ, the Spiritual, and the Temporal; and that by that means he hath power to dispose of all the Kingdoms of the World, and in case of Heresie, to excommunicate Princes, and absolve all Subjects from their bands of Allegiance to them. A thing so ridiculous to be affirmed of the Pope as Christs Vicar, (if it were supposed that he were so, beyond all other Bishops, when, as I have already shewed you, Christ himself absolutely disclaimed all such power, and, beside that he gave no *Sword*, but only *Keyes*, to *Peter*, most sharply reprehending him for using the *Sword*, though against the apprehenders of Christ himself) that more considerate Papists discerning this, & yet unwilling to devest the Pope of that so long usurped power, have found it necessary to pretend another Tenure for him; and therefore style the Pope not the Vicar of Christ (for that would give him no power so much as of a Civil Judge) but the **Vicar of God*, whom he hath set up to be his *Vicegerent* over all the World: a doctrine too senceless to need, and not so much avowed at to expect, a confutation. Of which whole matter it is enough to observe, that it is set as a Character of Christs greatest enemy, Antichrist himself, that he shall *exalt himself above all that is called God, i. e.* (as it is ordinarily interpreted) above all the Kings of the Earth. All that will be useful for you to learn, is the unchristianness of those actions in Subjects which are built on such Antichristian principles as these, such as are Rebellion, Treason, Sedition, attempting the commotion of States, on colour of Religion, or on any other title or priviledge from Christ (or any Vicar or Officer of his) to do so; defaming, *speaking*

Doctrines of Sedition.

The Popes two Swords.

*Vice deum Papam vicarium immortalis Dei. Rodericus Zamorensis in spec. hum. vitæ l. 2. c. 1.

evil

evil of Dignities, &c. A second *Doctrine* of this nature is that which some speculators and nice wits have pitcht on, by mistaking of some Scriptures, and not foreseeing the dangerous consequents of it, *viz.* That all * *Dominion* (whether of any private man over his own Possessions, or of a King over his Subjects) *is founded in Grace, i. e.* That no man hath right to rule others, or even to possess any part of his own inheritance, but he who is in the *favour of God*, a *gracious spiritual person*. A *Doctrine* absolutely destructive to all Government and to all Community; every man that thinks himself godly, (as when so much advantage is to be made of it, every ill man will either think, or, which is all one in effect, pretend himself to be) having by this *Doctrine* authority to rebel against any, to despoil any, whose power or wealth is an eye-sore to him, there being no other Judge on Earth, but his own censorious, or mutinous, or covetous humor, to pronounce infallibly of any man whether he be a *Child of God*, or no. As for the falseness of it, it were sufficient to say from Christ, That *God sends* his *rain on the unjust as well as the just*; and therefore the latter of them hath not the Inclosure of the good things of this world, whether *riches* or *power*: Or secondly, That we are forbidden to *judge before the time*; and therefore if it were granted that none but the just hath that title, yet were there no way of defining who is just in this life, nor consequently of disseizing the wicked of his inheritance: And thirdly, That he that is not now within that Covenant of Grace, may be within it to morrow; and therefore that that Doctrine would bring in all uncertainty and confusion. But I conceive there is a Chapter in the New Testament that is most of it set on purpose against this Doctrine, as against a branch of the Heresie of those that then called themselves Gnosticks; it is 1 *Tim.* 6. And if you please, because it is not readily understood, I will give you a *Paraphrase* of it, for the former part of it, which most specially concerns this purpose, 1 *Tim.* 6. 1. *Those Christians which are servants under yoke*, (*i. e.* Bondslaves to Heathens) must perform all that service and obedience

* Dominion founded in Grace. Dominium fundatur in Gratia.

1 Tim. 6. 1, &c.

to

to them which belongs to them by the Laws of servants among the Heathens, that the Profession and Doctrine of the Gospel or Christianity be not *evil spoken of* by those Heathens, as it will be, if they see men prove the worse servants for being Christians.

Vers. 2. And those Christians again that have Christians for their Masters, must not despise them, or detract any part of that obedience which is due to them, upon pretence, That by being Christians they are become their equals or brethren: but let them rather consider that their Christianity obliges them to perform most diligent service to them, because the Faith and Love that constitutes men Christians, consists in * helping and assisting one another to do good, which is all wherein their service consists. And that this be the practice of all servants, do thou, who art to instruct them, take care by thy Doctrine and Exhortation.

* So ἀντιλαμβανομένων τῆς εὐεργεσίας signifies: ἀντιλαμβάν: is not to partake: (that is συλλαμβάνεσθαι) but to take up at the other end, (as in carrying a flasket) and so to help bear the burthen, or (as ἀντὶ signifies pro) to take up and bear any weight in another's stead, i. e. to help or assist, and particularly to take care of, as Isa. 26. 2. ἀντιλαβόμενοι ἀληθείας, that take care of the truth: and εὐεργεσία is in an active not passive sence, as Acts 4. 9. (the only place besides where it is used) it signifies, doing good, not receiving it.

3. And for those Gnosticks (mentioned vers. 20. with the same character there set upon them as here) which teach Libertinism in stead of the Doctrine of Christianity and Piety;

4. This you may observe and mark of them, that they are puft up with an opinion of * knowledge (whence they take their name) whereas indeed they know nothing, and study nothing but * disputings, and verbal controversies, which have no matter of substance in them: and this studying is a kind of * disease in them, or distemper, at least an effect of it, and all that comes of it is *envy, strife, railings, evil surmisings.*

* γνῆσις.

* So ζητήσεις & συζητήσεις signifie.

* νοσῶν.

* διατριβὴ a discourse, παραδιατριβὴ, a discourse out of the way.

* So ἀποστερεῖσθαι signifies.

* εὐσέβεια.

5. Odd kind of * discourses of men that have their minds perverted, and have * lost the truth, and have taken up an opinion (which caused the Apostles speaking of them at that time) that the * Christian Religion is a gainful trade, a means of helping one to secular advantages

vantages (as that a Servant ſhall be made free by that means, &c. which occaſioned this diſcourſe.) *From ſuch teachers and doers as theſe do thou ſeparate thy ſelf*, expreſs thy diſlike of them by ſome means, exerciſe ſome part of Eccleſiaſtical * cenſure, by way of diſcipline upon them.

* So ἐπιτιμᾶν noteth.

6. As for that opinion of theirs, That the Goſpel or Chriſtianity is a gainful calling, though it be not true in that ſence wherein they uſe (or whereto they apply) it; yet in this other ſence it is moſt Orthodox, That *Chriſtianity with a competency is all the wealth in the world.*

7. For it teacheth us this, That *having brought no treaſure with us into the world, it is certain that we ſhall carry none out:* and therefore,

8. If for the time that we live here, we have enough for the neceſſaries of life, *food and raiment*, (as any man that uſeth thoſe means that Chriſtianity directs to ſhall never fail of them) we ſhall in this be * ſufficiently provided for.

* That is the meaning of ἀρκεσθησόμεθα.

δὲ τούτοις, in theſe we ſhall have enough, or with theſe we ſhall be ſatisfied; not as we render, (Let us therewith be content) for it is in the future tenſe and the Indicative, not the Subjunctive Mood, and ἀρκέω is properly, to have enough, and ſo ἀυτάρκεια, V. 6. having enough of his own, without inordinate means to get it. So the Syriack renders it (wherefore meat and cloathing are ſufficient for us) סַפְקָא from סַפַק or שְׂפַק both in ſence and ſound ſufficio, differing from the Latin word only in the Latin termination.

9. But they that will not thus be ſatisfied, but will be rich, lay up treaſures in this world, (and ſo for power and authority) and make Religion a means to procure them, they do by this ingulf themſelves into all the dangers and temptations in the world.

This place you ſee is directly confronted againſt that doctrine: and if you will conſult 1 *Cor.* 7. 20. and explain thoſe words, [*Let every man in that calling wherein unto he is called, therein abide*] as the context will enforce; you will find this to be the reſult of them, not that it is unlawful for a Chriſtian to improve his eſtate or condition in this world, (for *ver.* 21. the Apoſtle adviſes ſlaves to obtain their freedom, if they can) but to ſhew us, that to think our ſelves free from any obligation

gation of this world by vertue of our Christianity, is to make Christian liberty a pretence to the satisfying of our concupiscence or carnal desire, and so a thing most unchristian in those *Gnosticks*, which there also are spoken against by this Apostle.

By all this you see this Doctrine as punctually prevented, as if it had been by Prophecie foreseen so long before, it being indeed the Doctrine of the then present *Gnosticks*, (as will farther appear by what is said of them distinctly, 2 *Pet.* 2. 10. That they *despise Dominion, and fear not to speak evil of dignities*; and so, *Jude* 8. * *they set at nought Dominion*, evacuate, take it away) then in later times by the Schoolmen revived, and of late by others brought back into the world again. The observing this antidote against it will secure you from many hurtful practices, of which this last age hath been fruitful beyond all others. Some other Doctrines there are of this same making very fatal to Government, especially to Monarchy: but in stead of insisting on them, I shall put you in mind of this great truth, that Christ and his Disciples were, of all the Doctors that ever were in the world, the most careful to preserve the Doctrine and practice of Allegiance, even when the Emperours were the greatest opposers of the Christian Religion; and if ever you mean to be accounted a follower of them, you must *go and do likewise*.

* ἀθετοῦσι κυριότητα.

Christs example pretended for submission to the prevailing power.

S. *But I pray give me here leave to insert one question concerning those Emperors, which is thought to be of some difficulty, Whether Christ in acknowledging allegiance due to* Tiberius Cæsar, *whose predecessors had so lately changed the ancient Government of* Rome *by the Senate, did not by that act of his* example *give* liberty *to us, that we may lawfully yield our allegiance to any unjust prevailing power whatsoever it be?*

C. The state of the Government of *Rome* at that time when Christ lived, must be considered distinctly what it was. It is true indeed, that *Julius Cæsar* had (not many years before) wrested the power out of the Senates hands, and changed the Government violently: but before this time of *Tiberius*, whereof now we speak, the

buſineſs was ſo accorded between the Senate and the Emperors, that the Emperor now reigned unqueſtioned without any competition of the Senate: In him the power was quietly ſeated, the money ſuperſcribed with his Image, and Edicts ſent out in his name, and he lookt upon by all (without any rival) as inferior to God only. In which caſe of his acknowledged power, Chriſt being born in his dominions, thinks not fit to make a queſtion of his right, where there was none made by the Romans, or to diſpute *Ceſar's* title (howſoever acquired by violence at firſt) when they from whom it was taken did acquieſce, and diſputed it not. Which caſe how diſtant it is from other forcible uſurpations, (where the Legal Sovereign doth ſtill claim his right to his Kingdoms, and to the Allegiance of his Subjects, no way acquitting them from their Oaths, or laying down his Pretenſions, though for the preſent he be over-powered) is eaſily diſcernible to any who hath the courage and fidelity to conſider it, and is not by his own intereſts bribed or frighted from the performance of his Chriſtian duty. It being withal moſt certain, That it belongs not to the Conveniences or Advantages of Subjects, to determine or prevail any thing in the buſineſs of Princes rights. I have briefly anſwered your ſcruple, and thus far inſiſted on this theme, though a little out of the way, becauſe the Fifth Commandment of the Law is the only one of the Second Table, that the following of Chriſts method in this his Sermon doth not preſent to our conſideration, and yet was fit enough for you to learn ſomewhat of, above what you had in the Catechiſm of the Church.

Sect. XII. *Of the duties of the Firſt Table.*

S. *But why is there nothing here added by* Chriſt *concerning the duties of the* Firſt Table, *which immediately reſpect God? For that I conceive is clear, that no one of them, ſave only the Third, that about* Swearing, *hath yet been touched by our Saviour in this Sermon.*

C. Beſide the Wiſdom of God, which even now you acknowledged ſufficient in this matter, many Reaſons might be farther rendred for this courſe of Chriſts; eſpecially this, That the duties of the Firſt Table were under

under *Moses* set high (and explicated) enough already, and Christ need not to repeat, save only what he meant to improve, or farther to illustrate and explain, and therefore repeated them not. Now for this a farther Reason may be rendred, taken from the different œconomy or administration of things under the Old and New Testament. Under the Old Testament God resided among the Jews himself in his Divine Nature, (without taking upon him our flesh) revealing himself to *Moses* in the Mount, and in Visions and illustrious Apparitions to him and other of the Patriarchs, and to the people continually in the Oracle, and so immediately disposed of all things, that the Government of the Jews was by their Writers styled the * *Government of God himself.* This Revelation of himself, and immediate residence among them, might make it fit and proper for him to give them Precepts for the Worship of God, (and for all kind of duties of that kind) as distinct and punctual, clear and high as could be: And so indeed it was an explicite elevated Law of Piety in general, to *love the Lord their God with all their heart, with all their soul, with all their mind, and with all their strength.* And for the particulars of outward Performances, there were so many Cautions, so many Ceremonies, such strict performances of all kinds, that Christ did rather think fit to take off from the weights of those burthens, than to add to them: And it is a common observation. That the Ceremonial part of the Old Testament Law, and all that which was Typical and prefiguificative of somewhat to come under Christs Kingdom, was then (as all positive Laws (obligatory only to them to whom it was given, *i.e.* to the Jews, but not to the rest of the (then) Gentile or (now) Christian world, no not to the very Proselytes under the Old Testament, that came and lived among the Jews, but only to the Natives, and to those that would be Proselytes of Justice, *i.e.* would be in their Obedience as perfect Jews as they. But the state of the Gospel being of another œconomy, God the Son * pitching his Tent in our nature, taking our very humane flesh and soul upon him, and becoming very man

* Θεοκρατία Joseph.

* Ἐσκήνωσεν ἐν ἡμῖν, Joh.

man among us, it was now moſt reaſonable that he ſhould heighten our obligations of duty to that Nature which he had thus heightned and elevated to an higher pitch of dignity, by aſſuming it) and by giving us in our fleſh ſuch ſublime, viſible, elevated copies of charity toward all mankind, require us readily to tranſcribe them; eſpecially when he had alſo taken off ſo much of the former burthen of Ceremonies from our ſhoulders, and ſo leſſen'd our weight, and yet given more grace than before was allowed under the Law, to ſuſtain it.

S. *This is a very reaſonable account of this matter; but why then is one of the four Precepts concerning God (that of perjury) mentioned and improved by him, and none elſe?*

C. The reaſon is clear, becauſe though that Commandment concern God, by calling him to witneſs whenſoever we ſwear, and by calling him to witneſs a lly, (which is a great vilifying of God) if we ſwear falſly; yet ordinarily it reſpecteth men alſo, and that more principally, becauſe they are wronged by my perjury, the promiſſory oath being indeed a means of ſecuring my Brother of any thing which I promiſe him, and the breaking of that, the betraying of this fortreſs which was to have ſecured him: and therefore it is obſervable in St. *James*'s prohibition of ſwearing, that he adds to the negative precept, this as the affirmative command, *Let your yea be yea, and your nay, nay,* &c. *i.e.* Let your word be as good as an oath, be you moſt ſtrict in making good or performing your promiſes. And that I conceive to be the pitch to which Chriſt deſired to raiſe us in this matter, that we ſhould be ſo punctual in performing our promiſes to men, that they might not need an oath from us, to believe us in any thing; and ſo that we ſhould never ſwear at all, or if we did, never have excuſe or pretence to do ſo. And to conclude this particular, you may mark that Chriſt having taken our fleſh upon him, the generality of all his Sermons and precepts do chiefly reſpect our Brethren, (meekneſs, obedience, peaceableneſs, mercifulneſs;) and even

Perjury reſpects men as well as God.

even for the other sort of precepts, that concern God, he is content they should sometimes give way to these duties to our fellow-Christians; *I will have mercy*, saith he, *and not sacrifice*, Matth. 9. 13. and in the business of the Sabbath again, *I will have mercy, and not sacrifice*, Matth. 12. 17. *i. e.* When both cannot be performed, he prefers the work of charity, or mercy to our brethren, before the outward duties toward God himself.

S. *I must now intreat but one favour more*, (*and it is from your own example in that former of* honouring the Parents) *that having not elsewhere as yet explained these three Commandments of the First Table to me, you will now please to do it*, (*with what brevity you please*, (*as you did even now the Fifth Commandment*) *because they be not directly in your way in this place*) *and then I shall hope to put all together, and shall conceive my self to have received sufficient light for the understanding of the whole Decalogue. I shall suppose my request granted, and beseech you to begin with the first*, [Thou shalt have no other Gods but me, *or*, before me.] *What is the general importance of that Precept?*

Of the first Commandment.

C. That we must acknowledge the God of Israel to be God, and as firmly resolve that there is no other God before, or beside him.

S. *What is it to* acknowledge *him to be God?*

C. To perform to him those several parts of duty which belong from a creature to his God.

S. *What be they?*

C. I shall need but to name them, because they have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are *Faith, Hope, Love, Fear, Trust, Honour, Worship*, and *Prayer* to him, and that in all the parts of *Prayer*, both in imploring his mercy, and the grateful acknowledgement of what hath been received from him; which is proportionable to sacrifice, which always among Jews and Gentiles was resolved to be Gods peculiar. And you may observe that there is such a sympathy and concent betwixt the first Article in the Creed, (and the first Petitions in the Lord's Prayer) and this

Duties to God.

first

first Commandment, that the due explication of them (which hereafter I shall give you) will be a Comment upon this Commandment.

S. *I will then expect till those seasons, and proceed to the* Second Commandment; *What is the prime importance of that?* *Of the Second Commandment*

C. It is the arming and fortifying our hearts against all other rivals that may possibly interpose to divert that honour and worship that are due from us to God only. The Heathen world by that snare to the eye, that tempting bait of Images, and some Carnalities that were ordinarily annext to the use of them, were brought to the worshipping of a many false, or no gods, and some of them the basest, meanest creatures in the world. The Jews contrarily were disciplined by God to the worshipping of the one, invisible, infinite Deity, that had never been seen in any resemblance, and was therefore so to be worshipt, in a place and a manner peculiar to him, and appointed by him. And the making of Images at that time being generally by the Gentiles designed to be worshipt, and the danger being very great, that the Jews would be corrupted by them, (though when that danger was not observable, they were not only counted lawful to be made, but set up sometimes by Gods own appointment, as the Pictures of the *Cherubim*, &c.) this being eminently true of the graven or molten Images (which were by their Ceremonies of Consecration conceived to become the bodies of their gods inspired by them) they were strictly forbidden by God, and the last of them that of embossed Images, became (as it is thought) unlawful to a Jew either to make, or to have, or to bow in their presence, though they did not perform any worship to them. And although that great strictness did not extend to all or any of the other Nations, and consequently not to us Christians; yet Gods Jealousie of a rival being a thing wherein all mankind are concerned, especially Christians, the performance of any Divine worship to any creature in the world, and the very use of any other thing in the service of God which is by others worshipped, & by which we are in any imminent danger to be corrupted, is to be conceived forbidden to all Chri- Images.

ſtians by the force of that commandment. So alſo all that vileneſs and filthineſs which was wont to be uſed in their idol-feaſts; (which hath been the ſubject of *another Diſcourſe.) Beſide this Negative part of the Commandment, other particulars there are to which the Affirmative part extends: as that bowing down, adoration or bodily worſhip is due from us to the one true God, (though not to thoſe idol falſe gods) a tribute peculiarly due to him, which hath made and redeemed our bodies as well as ſouls, and this debt muſt in any reaſon be paid to him; and the *worſhipping of God in ſpirit and in truth, John* 4. 23. (which is only ſet in oppoſition to the worſhipping on that Mountain, and in *Jeruſalem, i. e.* to the Samaritan and Jewiſh worſhip) is no way excluſive of, or contrary to this external worſhip of the body, when it is beſtowed on the one true object, and hath the fervency and ſincerity of the ſoul going along with it; for then ſure that (even bodily worſhip) is performed in ſpirit and in truth, whatſoever thoſe words ſignifie; the ſpirits which we have not ceaſing to be ſuch, when they are yoked and joyned with bodies.

* Of Idolatry.

Duties of the Second Commandment.

Of the Fourth Commandment.

S. *What is the importance of the* Fourth Commandment?

C. It is a deſignation of time for the ſpecial performing of Gods publick worſhip. For the worſhip it ſelf being firſt ſetled, the branches together with the object of it agreed on, in all reaſon ſome time ſhould be ſet apart for the publick ſpecial performance of it. And the precept in this matter given to the Jews, although it have ſomething in it Typical, *viz.* the ſtrict reſt for that whole day, which imported a reſt wherein all Chriſtians are concerned, the ceaſing of our whole life from our own works, *i. e.* from ſin, the true meaning of the Chriſtian Sabbath, *Iſa.* 58. 13. (and therefore the Fourth Commandment is interpreted by our Church-Catechiſm to ſignifie to us the neceſſity of our *ſerving God truly all the days of our life*;) and ſecondly, although being a poſitive Precept, given particularly to the Jews, it be not punctually in every particular obligatory

In it ſomewhat Typical and Poſitive.

gatory to us Christians (that live not by their Laws) yet will it conclude, from the equity of that command, many things of use unto us. As 1. that it is not only lawful, but (for a publick community of men) necessary to set apart some set times for Gods service, and by the same reason some set places, set vestments, gestures, and other the like Ceremonies, such as may best both comply with and help, accompany and heighten our spiritual performances unto God. 2. That what is thus set apart to Gods use, is said to be sanctified or hallowed, *i.e.* to have a * separate respect due to it, such as that it must not ordinarily be mixed with profane and common uses; which is also the importance of the Rest joyned with the hallowing, the not mixing our worldly employments with our divine performances. 3. That the remembrance of Gods special mercies is a fit hint or occasion to pitch upon some day, or time, or place, &c. in relation thereto, and thus to discriminate it from others. Such was the (a) Creation of the world mentioned there, and the Resurrection of Christ in the Christian Church; and yet this latter not appointed to supplant or swallow up the former, but only, as it deserved of us Christians, to be preferred before it, as for some hundreds of years in the ancient Church, the (c) Jewish Sabbath was retained in (a great part, at least, of) the Christian Church together with the Lords-day, and the services proportioned to them both, but the latter preferred before the former: and if in every week, or moneth, or year, we should set some time apart to commemorate Gods mercy in the creation and all his other acts of gracious providence belonging to our preservation, it would be no superstition, but an act of piety, in any single Christian, or (if authority should think good) in any publick society of them. So likewise the Birth, Passion, Ascension of Christ, the Descent of the Spirit, the Birth or Martyrdom of the Apostles and Saints of Scripture, and any remarkable temporal deliverance, or (by proportion also) any matter of humi-

The equity of it to Christians. Set times to commemorate mercies

* So διηνεκὲς σαββατισμὸς, Eccles. 33 8. is set to signifie that holy separate state bestowed ἐν γνώσει κυρίου, in or by Gods knowledge, on one day above another, according to the notion of the Hebrew קדש both for hallowing and separating.

(a) The Creation & Resurrection.

(c) τὸ σαββατον καὶ τὰ λοιπὰ νομοθετήματα ὑπὲρ τῶν μὲν δημιουργίας ὄφελιν ἐστὶ μνημεῖα ἀναγκαῖα εἶναι, Clem. Con. 7. 24 & l. 8. 33, & 67. So Asterius hom. de repud. calls it ἑορτὴν ἐπινίκιον and therefore saith Balsamon, ἐπεὶ τάχιον πολέμου ἐξίσωσιν ὁ ὅλον χρόνον πάντων ἑορτῶν σαββατα.

liation, any sin or judgment on a Kingdom, &c. will by the example of God himself (both in that Fourth Commandment, and in other Feasts and Fasts prescribed by him) be resolved on to be fit seasons and opportunities to consecrate some considerable part of our time (yea, and of our wealth also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the Apostles and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some uniform way, at such set times, in such set places of the worship of God: and that they have so done, appears both by some mentions of the Lords day in holy Scripture, and by the constant suffrage of the Fathers of the Church since that time; which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the Fourth Commandment.

The Lords day.

How to be imploied.

S. *How is the time thus set apart to be imployed?*

C. To the practice and advancement of piety in private and in publick: in private, to private reading, prayer, thanksgiving, meditation, &c. in publick, to publick exercise of the same, publick reading, prayer, preaching, instructing of youth, (by the hand of the lawful Minister, authorised to be a publick person both from God to us, and from us to God) together with the use of the Sacraments, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due care, reverence and zeal; not slightly, or formally, or profanely, but so as will best tend to the increase of piety and charity, to the benefit, not ensnaring, of mankind, the Sabbath (and all such institutions) * *being made for man*, i. e. for mans good, and Christ (being God the) Author of this Positive Law, having delivered it with that respect to Moral duties, that the outward part of it, that which concerned bodily rest, should yield place to works of mercy or pity to our selves or others; and consequently that man, and especially the Christian, should not be so enslaved to it, but that he hath power over it, to do what is most to his

* Periculum animæ impellit sabbatum. Proverb. Heb. & Sabbatum datum est in manus hominis, non homo in manum Sabbati.

his other Christian ends of charity, mercy, &c. on that day. I should spend a larger time on this Commandment, to give you a distinct apprehension of it, and to enforce the duties of the day (as they now belong to us) more earnestly, but that it comes in with some violence in this place; and therefore I shall add no more of it.

S. *I am well satisfied with that proportion which you have afforded me, and should here conclude your trouble, had not the mention of the days of the Birth, Passion and Ascension of Christ, and of the Births and Martyrdoms of the Apostles and Saints of Scripture, made it a little necessary for me to require your assistance and direction in that matter, to tell me whether you think it first lawful, and then either commendable or necessary, to retain such Festivities in the Church, or indeed any, besides that of the Lords day already insisted on.* Of Festivities.

C. That the observation of such other Festivities is lawful, I shall first make appear to you: And that I may do it the more fully, I shall fasten upon some one of them (by analogy with which the rest will also be concluded) and it shall be the first and the principal, that of the Nativity of Christ.

And to vindicate the lawfulness of that observation against gain-sayers, I shall think my self obliged to clear this proposition, That the celebration and commemoration of the Birth of Christ is under no moral or Christian prejudice, is no way contrary, but altogether agreeable to the Doctrine of the New Testament and the frame of Christian Religion. Of Christmas.

S. *That you may do this, I shall mention to you in order the prejudices which it is conceived to be under.* 1. *The riot which is commonly used in the celebrating of this Festivity.* 2. *The sin of Will-worship.* 3. *Of superstition in the beginning and continuing of it. Will you begin first with the first of these?*

C. I will, and first acknowledge to you, that all riot or excess is a sin, and that far greater and more culpable in a Christian than in any man else, particularly than in the Jew, whose promises of an earthly plenty are not near so contrary and unreconcileable with corporeal The Riot unlawful.

excesses, as are those spiritual joyes, which are the Christians eminent (if not only) portion both in this and another life. But then secondly, It is as certain, that Festivities are very separable from riot or luxury in a Christian Commonwealth. The Heathen Feasts and Sacrifices had little else in them; gluttony and drunkenness being the prescribed worship and way of approving themselves to some of their idol-gods, and uncleanness the design of others; if not openly in their Temples, yet secretly in their recesses and mysteries: and so both sorts recommended to them under the opinion of piety and holiness. But the Christian Festival being wholly made up of Christian dainties, (Christian instruction, Prayers, Thanksgiving and Alms, and not feeding corporally, save in the Sacrament only) is perfectly free from having any degree of luxury or excess intrinsecal or essential to it. As for the customary hospitality or good chear of those seasons, that (though it be a decent attendant on the Festivity) is not yet of the essence or substance of it; and therefore the excesses and vices of men which also are but occasioned at most, and not caused, by that good chear, are not in any equity imputable to that, much less to the Festivity it self; the Prayers and Praises on that day (wherein the Festivity consists) being surely free from the guilt of so much as of occasioning that riot. And indeed what use would there be of Laws or Magistrates, if it were not in their power (without utter abolishing the Festivity) to reform such excesses as these? Mean while, it is every mans duty to take all care to remove this scandal, and purge this duty from such blemishes as these, to be most strictly temperate at such times wherein Christ entred the world to bring all purity into it: and then this will cease to be an objection, if as yet it be one.

The Festival lawful.

S. *This first prejudice hath been easily removed by you: please you to proceed now to the second, the charge of Will-worship that lies on it.*

The Objection of Will-worship answered.

C. This charge is wholly a mistake, whether you respect those which now observe, or those which first instituted this Festivity. In those which now retain that usage,

usage, and observe it in obedience to the Canons of the Church, and no otherwise, it proceeds from that moral principle of obedience to Superiours, which is a duty owing to the Fifth Commandment of the Law, as immediately and directly as chastity is to the Seventh. And for those who first instituted it, without any precedent command from others (and so are the only persons in whom it can possibly be called *Will-worship*) they will be also very far from any fault or guilt derivable from hence: It being clear that even among the Jews some feasts have been instituted by themselves without any command of God, the feast of *Purim* in the book of *Esther*, and the feast of *Dedication*, 1 *Mac.* 4. 59. and the latter of them used in Christs time in the New Testament, and approved by Christs presence at it. And so the third, and sixth, and ninth hours of prayer were received only by Jewish custom or Law of their own, not of Gods enacting, and yet are observed by the Apostles, *Acts* 2. 15. & 3. 1. & 10. 9. And indeed the case is clear, that any thing of this nature, of free-will offerings, &c. is likely to be the more, not the less, acceptable for being voluntary.

See Tr. of will-worship.

S. *What say you then to the third prejudice, that of Superstition?*

C. That is a calumny also. For if the word *superstition* be taken in the propriety of the notion either of the Greek or Latine, for the worshipping of * Demons, or the souls of dead men; then can it not without blasphemy (and making our God and our Christ (which alone are worshipt in that festivity) a Dæmon, or spirit of a mere dead man) be affixt to this institution: or if it be taken improperly and abusively, for the placing of that sanctity in such days or performances which belongs not to them, then will not this be any way appliable to the observation of this day: For the Birth of Christ (the business and occasion of this Festivity) is certainly a mercy of such a quality (whether we consider our own wants, or the no other way imaginable to repair them, or whether the strangeness of this way, or the goodness united to the wisdom of God

As also of superstition

* Superstitum cultus,

in designing it) that it cannot well be overvalued by us, especially when it is affirmed by Christ himself of *Abraham*, (the representative of all faithful Christians, as well as father of all Jews) that *he rejoyced to see this his day of Birth or coming into the world*, with all attending it, *John* 8. 56. and again when the Angel himself expresses it by the title of *good tidings of great joy which shall be to all people*, Luke 2. 10. because *this day is born to you a Saviour*, &c. and lastly when (as an essay of that joy) the whole *heavenly host*, vers. 14. joyn together in the doxology, *Glory to God on high*, &c. and (as the writer to the *Hebrews* applies it to this very matter of the time of Gods bringing Christ into the world) *All the Angels of God worship him*, Heb. 1. 6. All which being considered as our copies and examples, there will be little reason to fear that a transcript taken so far short of the original should have any criminous excess in it; the greater danger is, that we offend on the other side. And secondly, for the services performed on this day, they are looked upon by us but as they are, as acceptable tributes and acknowledgments unto God, in the way (prescribed by him) of praise and thanksgiving, and so there is no appearance of excess or superstition in those neither. Thirdly, For the instituting or setting apart a day for this duty every year, this cannot be an excess; 1. Because a duty cannot be performed without the circumstance of time, and that it is a certain set time, tends only to the securing of the duty of some time against the frailties of men and disturbances of the world, which might otherwise supplant and rob it of all. And 2. because the Angels doing it on the very day of Christs Birth, will not only be an evidence of the fitness (which is more than lawfulness) of doing it on a set day, but withal an example to us both to observe the duty, and fix the time of performing it. And seeing they cannot be imitated by us exactly by our bearing them company on the very day, the next and most natural way of endeavoring it, is to do it on the anniversary return of that day. Fourthly, If the strict abstaining from the labours of the ordi-

ordinary calling on that day be the thing charged with the exceſs, the anſwer is clear, That that Reſt is agreeable to what God hath appointed on all daies of Feſtivity and Faſting, and ſo proportionable to Gods examples, and is alſo in it ſelf abſolutely neceſſiry to a day of the publick ſervice of God: the works of the calling being unreconcileable with the ſolemn Aſſemblies, and worldly thoughts very fit to be ceremoniouſly laid aſide, that they may not intrude too rudely and mix with thoſe ſervices. And then what's ſo agreeable to Gods patterns, and proper and natural toward ſo good an end, cannot be thought an exceſs or culpable in that reſpect. Fifthly, For the ſetting apart this ſet day, the 25. of *December*, (which by ſome is doubted whether it be the day or no, and thence is made guilty of ſtrengthning men in blindneſs and ſuperſtition) I anſwer, 1. That if indeed the day were miſtaken, yet the matter of the miſtake being of no greater moment than the falſe calculating of a day (which were it (once) never ſo accurately ſet, the leaſt ſlip in Chronology or want of exactneſs in Calenders would alter it again) the miſtake will ſure be very pardonable in thoſe who verily think they are not miſtaken: And as long as thoſe who are ſuppoſed to be in this error do perform the buſineſs of the day as compleatly and ſubſtantially on a miſtaken day as they could do on the true one (if it were revealed infallibly which it were) the excuſe of blameleſs ignorance will waſh away greater errors than this of the day, ſuppoſing it were an error. But then, ſecondly, there is little reaſon to doubt but that this which we now obſerve is the very day. For the teſtimony of Saint *Chryſoſtome* is clear for the tradition of it, out of the *Cenſual tables at *Rome*, wherein the day is ſet down; affirming, That they which knew thoſe records exactly, and that had a long time celebrated

The 25. of December.

*To theſe Juſtin Martyr appeals Apol. 2 concerning the place of Chriſt birth

ἀπὸ ἀναθέτου ἰουλιανοῦ ἐπὶ τῶν ἀπογραφῶν, &c. Sed & Cenſus conſtat. Tertull. cont. Marc. l. 4. c. 19. &, Pendentibus adhuc recentibus Auguſtianis Cenſibus: and again, Cenſum Auguſti, fideliſſimum teſtem Dominicæ nativitatis, Romana archiva cuſtodiunt. ἃ πάντα ἦν ἀκριβῶς τοῦτο τὸ τότε ὄντων καὶ τῆδε τῇ πόλει ἐπὶ τοῦ αὐτοῦ καιροῦ τῶν παρὰ ἀμφοῖν τῶν ἀπογρ., Chryſ. hom. in Nat. ad Antioch.

it

it as from an * ancient Tradition, had now ſent them knowledge of it. And ſo both the Greek and Latin Churches, which had very ſharp contentions about the time of keeping of *Eaſter*, have yet agreed uniformly in this, aſſerting it from the * Tradition of the Church. In the next place, For the character which S. *Paul* ſets on the obſervation of days, *Gal.* 4. 10. (and to which the Fathers affix the title of *Superſtition*) I anſwer, That it is moſt clear, that that place belongs not at all to Chriſtian feaſts. The words there may poſſibly refer to Jewiſh feaſts, (as may ſeem probable from the mention of their willingneſs to be under the Law, *ver.* 21.) and then *the daies*] will ſignifie Sabbaths; *the moneths*] New moneths; *the times*] their Anniverſary feaſts; and *the years*] their Sabbatick years and Jubilees. And in this interpretation thoſe words will no way prejudge the Chriſtian Feaſts. For though the Jewiſh obſervations were Feaſts like theſe, yet were they not forbidden as Feaſts, but only as Jewiſh (now when they were out-dated by Chriſt) and ſo as ill ſymptomes in Chriſtians, intimating their preferring of Judaiſm before Chriſtianity, and depending on thoſe legal obſervances for Juſtification. But it is alſo poſſible that the words to the *Galathians* may refer to Heathen obſervances, and ſo the mention of the Heatheniſm in which they had lived, *verſ.* 8. doth ſeem to incline them; and S. *Ambroſe* interprets them accordingly: and then the meaning will be, that they *obſerved Ominous days, as the Gentiles were wont to do; would not begin any buſineſs or journey upon ſuch or ſuch (a) days, the day after the Calends or Nones, &c. And theſe again have nothing common with this or other Chriſtian Feſtivities: for on them we may begin any enterpriſe that is reconcileable with the devotions due to the day; and that labour or travelling is not ſo, it is not (b) from any evil abode, but from the nature of the employment not very ſuitable with the publick ſervices of the Church.

S. *But is not this Celebration guilty of that which (if it be not Superſtition) hath yet a ſemblance of it, and is cenſu-*

* Οἱ ἀποδ. ἐκ παλαιᾶς παραδόσεως. αὐτῷ ἐπιτελοῦντες, &c. Ib.

* See Clem. Conſtit. l. 5. c. 13. & Aug. in Pſ. 132. & de Trin. l. 4.

* This is called αἰσθὸς τῆς ἡμέρας. a καθεὶ ἀποφάσεις, & ἀποφράδας.

b Ominis gratiâ.

censured in the Pharisees by Christ, viz. *The teaching for Doctrines the Commandments of men?*

The Objection from Teaching the commands of men, answered.

C. I must first admonish you what is meant by that phrase [*Teaching for Doctrines*] It is the affirming that such a thing is the * pleasure, *i. e.* command or will, of God; and the affirming that of the commands of men, is the same crime as to put the Kings broad Seal to a deed of my own, or his stamp and impression on that which is not his coin. And thus to pretend a Tradition of the Jews, which was an invention of their own, to be a Law of Gods enacting, or to set it up against any known Law of Gods, is the crime noted by that phrase; and nothing else but what shall bear some analogy with that. And therefore still this is no way chargeable here on those that acknowledge this to be an Ecclesiastical Institution, and do not so much as pretend it to be prescribed by Christ, and which seek not thereby to supplant any thing that is appointed by Christ, but do it upon a Christian occasion, in perfect subordination to and compliance with all other Moral or Christian Laws or institutions; and this as instrumental to an end commanded by Chrst, the commemorating of his Birth, praising and praying to him; and for thus doing pretend not to any higher authority than may appear to belong to it.

* δόγμα.

The Authority by which Christmas stands in the Church.

S. *You have now sufficiently cleared it from those prejudices which might fasten any ill character upon it: Please you now to proceed to inform me what that authority is by which this Festivity pretends to stand in the Church of* Christ; *for that will be necessary to be superadded to the bare lawfulness of it, to render it either necessary or fit to be observed by us.*

C. The authority by which it stands in the whole Church is that of the practice of the Primitive Universal Christian Church: Not that we have any certain evidence of the time of its beginning, but that the immemorial observation of it is an argument of the Primitive, if not Apostolick, Institution of it. And thus indeed do the Ancient Fathers, in their Homilies upon that day, speak of it, as of a most ancient usage. Thus the

very

very ancient Author of the Constitutions mentions a day solemnized in remembrance of Christs Birth: And *Origen*, one of our first Writers, doth not only * vindicate that place of *Gal.* 4. from having any thing contrary to the Christian Feasts, (which were ridiculous, if there were none such) but also mentions the a Feast of the *Innocent Infants*, (which is now attendant on the Nativity, and cannot be imagined ancienter than that) as that which was by the holy Fathers, according to the Will of God, commande to be for ever celebrated in the Church. Soon after him S. *Cyprian* hath a Treatise on this day. And *Ammianus Marcellinus*, speaking of *Julian* the Apostate, above 1300 years ago, mentions it (as his design to cover his Apostatical intentions) that he went solemnly to the Christians Church, and worshipped God * on that holy-day in *January* which the Christians call *Epiphany*: which day being mentioned so anciently as a known Festival of the Christian Church, gives not only to that day, but to Christmass, which that concludes, a far greater antiquity than that time of *Julians*, on occasion of which it is there mentioned. And so saith S. *Chrysostom*, that, though till his time the observation of it on *December* 25. was not fixt at *Antioch*, yet from *Rome* over all the West it had been so observed from the most ancient Records of Christianity.

By this, and much more that might be produced, it appears to be at the least an Ecclesiastical Institution, very early received over all the West, and the far greatest part of Christendom, and within 400 years universally solemnized: and sure this is a very competent authority (when withal it is so probable, that it may be more, according to a rule of the Fathers, *That every ancient and general usage, whose beginnings are unknown, may be resolved to be of Apostolical institution or practice*) to oblige the continuance of so pious a solemnity in the Church, according to that of S. *Augustine*, That * *all that acknowledge themselves sons of the Church, observe the Festivals of the Church:* (in which number he places a this of the Nativity in the Front) to

* Against Celsus l. 8.

a Hom. 3. in Mat.

* Feriarum die quem celebrantes mense Januario Christiani Epiphaniam dictitant.

*Rectè festæ Ecclesiæ colunt qui se Ecclesiæ filios recognoscunt. Ser. 253. de Temp.

a Quotiescunque aut natalem Domini, &c. celebrare disponitis. Domin. 1. Advent.

to which it is consequent, that they which observe them not, disclaim this Sonship, and cast themselves out of this family, upon a temptation much too slight to own or excuse an act of such unkindness to themselves, and ingratitude to the Christian Church, which designed it so much to their advantage. To this head of the ancientness of this institution in the Universal Church I shall adde but one evidence more, and it is this, That as most of the first customes or institutions of Christianity were taken (by some light change) from the customs of the Jews, (Christs *Baptism* from their *washings* at the Initiation of Jews and Proselytes in the Temple, the Sacrament of the *Lords Supper* from their *Loaf* and *Cup* of Benediction after Supper, our *Easter* from their *Passover*, the Christian from the Jewish *Pentecost*, and many other the like) so it was in this matter also. The beginnings of all moneths, and seasons, and years, were kept *Festival among the Jews: In like manner the Feast of the Dedication of the Temple, the anniversary commemoration of the beginning (or birth, as it were) of that house of God (as among other people the birthdaies of Cities, the day wherein the Trench was first cast up,) hath usually been solemnized. And then, as the Temple was a type of Christ (and he said by himself to be greater than the Temple, as the Substance which the Temple fore-shadowed, his Flesh the Walls, and his Divinity the glory which inhabited it) so are these two, the Type and Antitype, the Feast of Dedication among them and the Nativity among Christians, most perfectly answerable the one to the other. And proportionably as among them the beginnings or Calends of every moneth were kept holy, so here twelve days together (one for every moneth) are joyned to attend the Calends or Nativity of Christ. And all this, as it is a fair compliance with Gods institution among the Jews, so sure is it an argument of the antiquity of the observation, that it is thus imitated from the Jews, for that signifies it to have been begun about that great time of Reformation, before the Jewish ceremonies were quite abolished, as the *Egyptians* Jewels were

*See Targum Hierof. in Gen. 1. 14. Where the use of the Sun and Moon for seasons and days and years, is expresst by (Let them be for the sanctifying by them the beginnings of months and years.) a Palilia.

were then taken from them, when the *Israelites* departed out of the Land, and began their journey toward *Canaan*. As for this particular Church wherein we live, there is little doubt but that this Festivity is of the same standing with the first plantation of Christian Religion among us. If we reckon that from the conversion of the *Saxons* (to which the name of *English* is properly affixt) it is then * most clear by the Records of King *Ethelbert*. But if we speak of the *Britans*, then as their conversion is much more ancient (and *Tertullians* testimony is clear, that the *British* Islands were converted to Christianity before his time) so if there be any truth in that objection which some men have made against the celebration of this feast among us, (*viz.* that some Heathen usages are retained in it) this will be yet an higher evidence of the antiquity of this Festival in this Nation, so far as to render the original of it, if not Apostolical, yet very Primitive and near the * Apostles age; that being the time of the conversion of the Nation from Heathenism: and if it were not of the usage of this Festivity also, it is not imaginable how any Heathen custom should come to be adherent to it. This, I suppose, may help to recover this Festivity to some competent part of that reverence which in reason is due to Christian Antiquity in point of ceremony or observation (in a Kingdome especially where *common usage is common Law*, the best that any man holds his estate by) and awake us to a more pious, Christian, spiritual, and not to a more voluptuous, carnal, Heathenish observance of it.

* Ethelbertus Rex, in fide Catholica corroboratus, unà cum Bertha Regina filióque ipsorum Eadbaldo ac Reverendissimo Præsule Augustino, cæterisque Optimatibus terræ, Solennitatem natalis Dominici celebravit Cantuariæ, convocato ibidem communi tam Cleri quàm populi quinto Idus Januarii. King Ethelbert, with his Queen and his Son and Augustine, &c. celebrated the solemnity of the Birth-day of Christ at Canterbury, &c. Sir Henry Spelman in his Anglic. conc. an Christi 605. * An Argument of this may be taken from the name of this day (in the Ancient Monuments) Midpinðabæg, i.e. Mid-winter-day. For this will conclude (if the imposition of the Name were answerable to the Nature of the season, and if the 25 of December (with the Western Church) be granted to be the day of Christs Birth) that when that name was first applied to Christmas day, the day was then not far removed from the Solstice, and that by calculation must be not long after our Saviours time. See Baron. in Apparat. and Bishop Mount in his Answer to him.

I have detained you long on this Theme, (and longer than you had reason to expect when you first propo-

sed

ſed your queſtion about it) on purpoſe to ſhew you the proper baſis on which this and other the Feſtivals of the Church are faſtned, and to vindicate them from the little exceptions and envies which are raiſed againſt them, and by this one example to recommend to you that uniform obedience which is due from you to the commands of that Church wherein you were born, which of all others in the Chriſtian world, hath moſt adhered to the Univerſal Church of the firſt and pureſt ages, which is known to have cenſured and turned out *Aerius* for this (among other Hereſies) his oppoſing and condemning the Feſtivals of the Church. The uſefulneſs and advantages of which I ſhall now no farther enlarge to recommend unto you.

S. *I thank you for what I have, and have no reaſon to quarrel the length of it.*

You have now gone through that whole work with conveniency, the explaining all the Commandments *to me, (ſave only thoſe three which you bid me expect ere long in your farther progreſs) both thoſe mentioned by* Chriſt, *and thoſe omitted by him, and ſo you have obliged me beyond your firſt undertaking. I ſhall now detain you no longer, but deſire you to proceed to the next, the ſixth Chapter of S.* Matthew *in that Sermon on the Mount, and conſider what firſt we ſhall fall upon.*

LIB. III.

S. *WHat is the firſt general aim or deſign of this next part of the Sermon beginning* Chap. 6?

Sect. I. *Three parts of Divine Worſhip.*

C. The regulating of three Chriſtian duties, *Almſgiving*, *Prayer*, and *Faſting*. Three ſo neceſſary conſiderable offices of a Chriſtian, that learned Divines have reſolved them to be the three ſpecial

*Aquin 2.2. qu. 85. Art. 3. ad 2. Tria fundamenta legis, say the Arabians, see Abul Faraii de Arab. Mor. p. 29. Partes fidei, faith Al Gozal, Foundations of the Laws, and Forts of Faith.

special Christian Sacrifices or * acts of divine worship: the first out of our estates, the second of our Souls, the third from our bodies; which are the three principal parts of a man, every one therefore obliged to pay its tribute of acknowledgment to the Creator.

Of Almsgiving.

S. *I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first which I see first placed, that of* Almsgiving, *and expect what method you will propose to me as most proper to give me a clear sight of what* Christ *hath thought fit to represent to me concerning it.*

C. I shall reduce it summarily to these two heads. 1. A duty supposed; 2. a caution interposed for the regulating of this duty.

S. *What mean you by the* duty supposed?

C. I mean this, that the duty of Almsgiving here mentioned, is not so much here commanded by Christ, as presumed and supposed, as a duty that both the Law of Nature and of *Moses* required of all men (Heathens and Jews) before, and therefore need not to be commanded by Christ, but only to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirm; so far, that he that would not observe it should be unworthy the title of a Christian, nay of a Jew or Heathen man, all Laws so strictly exacting it of him. Thus you shall find it mentioned with the other two, *Fasting* and *Prayer*, by *Raphael* the Angel, *Tob.* 12. 8. as the three prime Branches of Piety or Goodness accepted and rewarded by God.

S. *The duty being so necessary, and yet only touch't on or named here, you may please a little to explain it to me.*

C. I will, by telling you, 1. That it is the same duty (exprest by the same word) that Mercifulness is in the fifth Beatitude: but then 2. That it seems here to be restrained to that one kind of Mercifulness which consists in giving, and that peculiarly of relief corporal to them that want it; and therefore it will not be pertinent

ment in this place to ſpeak to you of any branch of Mercifulneſs, but of that which we ordinarily call *Giving of Alms.*

S. *What do you think fit to tell me of that?*

C. Only theſe two things, as moſt proper for your direction in this duty: the firſt for the ſubſtance of the duty; the ſecond, for the moſt convenient manner of performing it.

S. *What for the* ſubſtance *of the duty?*

C. That I am bound by all Laws of Nature, of *Moſes*, of Chriſt, as God hath enabled me, to relieve thoſe that are in want, the hungry, the naked, the fatherleſs and widow, and others deſtitute of worldly ſuccor, the doing of which is called * *Pure Religion*, or *Worſhip*, by St. *James*, chap. 1. 27.

* θρησκεία καθαρὰ

S. *What directions have you for the moſt convenient* manner *of performing it?*

The manner of performing it.

C. This is one eſpecially (which S. *Paul*, 1 *Cor.* 16. 2. hath given me occaſion to think on) that every rich man, or thriving man, every one that hath either conſtant revenue or profitable trade, ſhould lay by him in ſtore, as God proſpereth him, for the uſe of the poor; dedicating yearly, or monethly, or weekly, ſuch or ſuch a proportion for this purpoſe, and ſeparating it from the reſt of the heap, that it may be ready for ſuch uſes as the providence of God ſhall offer to us.

S. *How will this beſt be done?*

C. By a yearly valuation of my in-come, whether of Rents, or gains by trading, and ſetting apart a reaſonable proportion of that, and then dividing that groſs proportion into as many parts as there be weeks in the year: and then every Lords day (according to the Apoſtles direction) or otherwiſe weekly, to put into the poor mans bag, or box, or pocket ſuch a juſt proportion; which from that time I am to account of as none of mine, but the poors propriety, which I cannot take from them again but by ſtealth, that I ſay not Sacriledge. This way of ſetting apart before-hand will be very uſeful both for the reſiſting of covetous thoughts, which will be apt ſtill to incurr, when objects of charity of-

for themselves; and also for the having provision ready at hand, to give when we would be willing to give, which otherwise would sometimes be wanting: and the doing this thus weekly will make the sum thus parted with so insensible, that we shall not miss out of our estates what is thus consecrated.

The proportion of it.

S. *But I pray what proportion yearly should I thus design?*

C. The exact proportion or *quotum* I cannot prescribe you, the Scripture having defined nothing in it, but (by commending liberality, & voluntary and chearful giving) rather intimating that there is no set proportion to be defined, but to be left to every mans own breast how to proportion his free-will offering. For although one place there be that seems to require all to be set apart for this purpose that comes in by way of gain from Gods prospering hand, to wit, that just now mentioned, 1 *Cor.* 16. 2. where he appoints that every one set apart * *treasuring up whatsoever he hath gained*, or *thrived*, or *been prospered*, (not, as we render it, *as God hath prospered him*; for it is not [*as] but [* *whatsoever*]) yet it appears that that was in a peculiar case at that time, for the relieving the poor Christians at *Jerusalem*, who were so many, and so few to relieve them then, that all that could be spared was little enough for the turn; and therefore that can no more make a rule for all other times (unless when there is the like occasion and conjuncture of circumstances) than the having all common then, and bringing all to the Apostles feet, will be exemplary to us. I shall only, for your better direction, give you the best light I can, which will be by these gradations. 1. That the Jews, the people of God, were bound by the Law to set apart a Tenth of all their encrease every third year for the use of the poor. Every year you know the tithe was paid to the Levites; and when that was done, then another tithe was to be set apart, which for two years was to be eaten in a festival manner at *Jerusalem*, and the third year it was for the fatherless and widow, *i. e.* for the poor, whose portion consequently was (in effect) a thirtieth part yearly of their encrease; for to that proportion (you know)

* θησαυρίζων ὅ τι ἂν εὐοδῶται.
* ὡς
* ὅ, τι ἂν

know) a tenth part every third year being distributed into three parts, and each of those three assigned to each year, will amount. But then 2. other commands there were given to those Jews concerning the poor, as of permitting them to lease in the field, lending them without use, restoring the pledge before night, and other the like, and all this a Jew was bound to; he sinned against the Law if he did it not. This was his * *righteousness*, Deut. 24. 13. *i. e.* that degree of mercy which the Law required of him; in stead of which the Greek Translators use a word signifying * *Alms* or *Pity*, the same which is in this place of Christs Sermon: (and it is farther observable, that in this place some very ancient copies in stead of this word which signifies *Alms*, have another word signifying * *righteousness*) all which signifies some degrees of Almesgiving to be required by the Law, without performance of which a Jew cannot be accounted righteous: And such were those third years tithings, and the rest forementioned. But then 3. besides this * Righteousness of the Jew, or that proportion required to his being a righteous Jew, there was another higher degree among them, called * Mercy, or Goodness, or Bounty, or Charity, which, say their Interpreters, is more than righteousness, * excess or abundance of righteousness. Thus shall you see those two words many times put together, not as equivalent, but on a higher degree than the other, *Dan.* 4. 27. *Break off thy sins by * righteousness, and thine iniquities by shewing * mercy to the poor*; the mercy set last, as being highest. So *Micah* 6. 8. *What doth the Lord require of thee, but to do * justice and love * mercy?* So when the comparison is made by the Apostle between a * Righteous man and a * Good man, *Rom.* 5. 7. the good man is this merciful-minded man, which far exceedeth the other. By which you see that he that will be a good, a pious, a merciful Jew, he must exceed those terms which by the Law the Jew was bound to, *i. e.* must allow to pious uses much more than the thirtieth part of his encrease every year. And this Law and direction being by God himself given to his own people the Jews, may deserve

צדקה * ἐλεημοσύνη * δικαιοσύνη

צדקה * חסד * יתרון הטובה Kimchi.

צדקה * חסד

צדקה * חסד * δίκαιος * ἀγαθὸς

ſo far to be conſidered by us, as it is an evidence of Gods opinion or judgment then to that his own people. But then 4. though this be not a law now binding us, as not given to us; yet being a Law of charity and mercy to my poor Neighbor, which for the ſubſtance of it is an eternal law of Nature, there will be ſmall reaſon for a Chriſtian to think himſelf diſengaged from that *quotum* or proportion which even the Jews (who were conſidered as in a ſtate of imperfection) were obliged to: ſave only that this is now left to their own freedom which was before commanded; and it were ſhame that a Chriſtian thus left to his own freedom, ſhould come ſhort of what a Jew was brought to by conſtraint. But 5. on the contrary ſide, the more perfect law of Chriſt, and the more grace, and the more light (brought into the world by him) requiring higher perfection now than before by law was required, (ſo that *except our righteouſneſs exceed* theirs, *we ſhall not enter the Kingdom of Heaven,*) may very juſtly be deemed to require a greater proportion of us now in works of mercy than of them was then expected. From whence it will be conſequent; 6. That as our * righteouſneſs muſt exceed their righteouſneſs, ſo our * mercy their mercy: *i. e.* that to be a righteous Chriſtian, (*i. e.* ſuch an one as performs what the Law of Chriſt requires of him for Almſgiving) it is neceſſary to ſet apart much more than a yearly thirtieth of his revenue or increaſe; and to be a merciful or benign or pious Chriſtian, much more again than that is neceſſary. But then 7. the Chriſtian (as alſo the Jewiſh) law in this matter doth not ſo conſiſt in an indiviſible point, as that any ſet proportion can be defined, lower than which would be the ſin of Parſimony, and higher than which the ſin of Prodigality; but is allowed its latitude, within which it may move higher or lower, without ſin: yet ſo, as it may on one ſide be ſo low, that it will be unchriſtian love of money; and on the other ſide ſo high, (if it be to the cauſleſs neglecting and expoſing his own children and family) that it may be wretchleſs prodigality: Which two extremes being by the help of the

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חסד׳

the former directions avoided, the rule will be, That the more liberal we are to them that want, or the more liberal in ſetting apart for them, to provide them a plentiful patrimony, the more acceptable it will be in the ſight of God, and the more liberally rewarded; according to that of the Apoſtle, 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully.* By which, I conceive, is meant not only Gods abundant retributions of glory in another world, but even his payments of * temporal plenty and bleſſings here, to thoſe who have been willing to make that Chriſti in uſe of that earthly talent committed to their Stewarding.

* Μακαρίους γὰρ πᾶς τις οἶδε τοὺς πατέρας τῶν καλῶν ἀποφαίνων, ὡς γε πλούτου δόξης τε καὶ ἀμοιβῆς. Ἔρις δὲ καὶ πλούτου πρὸς Ζηνὸς ἄπαστος ὄλβος. Hesiod. l. 1. Non mihi me legere malâ morte mortuum, qui liberaliter opera charitatis exercuit. Hier.

S. *Do you believe that liberality to the poor is likely to receive any ſuch reward in this life? The reaſon of my Queſtion is, becauſe if there were any ground for the Affirmative, I ſhould conceive it a moſt convincing motive to all, even the moſt worldly-minded men, to* caſt their bread *thus* upon the waters, *if it ſhould return to them again in this life with increaſe. Liberality being a thing pleaſant and delightful even to fleſh and blood, to the moſt covetous-minded man; and nothing imaginable to deter any from the practice of ſo lovely a duty, were it not for the fear of diminiſhing our ſtore, or bringing our ſelves to want by that means. I ſhall therefore in great earneſt deſire to hear your opinion in that point.*

Mercifulnes rewarded with temporal plenty

C. I make no doubt of this truth, That mercifulneſs and Chriſtian liberality is the ſureſt way to plenty and contentment in this life; ſo far from ever being a * means of impoveriſhing any, that it is moſt conſtantly (when exerciſed as it ought) * a means of inrichment; who was ever made poor by bounty to his neighbours? Julian. in fragm. p. 572. * Ἀπορῶν μοι τυγχάνει ὁ κλῆρος τῆς πατρῴας οὐσίας, ἣν ἐκτήσατο ἐμοὶ πατὴρ ἐλάττω τῆς μητρῴας, ἣν ἐκείνη μοι κατέλιπε. His patrimony which was violently detained from him, was yet preſerved entire to him upon his liberality to them that wanted, out of the ſmall poſſeſſions which he had, Ib. Appellatur illud quod in pauperes erogatur Zacat, quoniam opes adauget; The Arabick word for Alms is taken from hence, That Alms increaſeth wealth, ſaith the Scholiaſt on their Ritual: Et quoniam erogatio ejus benedictionem, conciliat opibus. Becauſe the giving Alms brings Gods Bleſſing on Wealth, ſaith Al Bidawius. According to that of the Alcoran. Similes ſunt illi qui opes ſuas erogant in via Dei, grano quod ſeptem ſpicas germinavit; They

which lay out their wealth in the way of God are like a grain that bringeth forth seven stalks. And so saith Ebnol Kassixi, Al Zacato, i. e Alms, juxta nominis significationem denotat incrementum; at ex usu legis erogationem ratæ portionis opum è facultatibus designatis. The word literally signifies increase; but in the use of the Law, the giving a set portion of every mans wealth out of that which he hath.

ing them. And that you may not think this a phansie or speculation or groundless confidence in me, I shall tell you, that I conceive there is not any one thing (temporal) for which there are so many clear evident promises in the Scripture as this. For the giving you ground of Faith in this, I will name you some. And a foundation I shall lay, *Deut.* 26. 11. where there is by God prescribed a form of prayer to be used by him that hath made an end of tithing all the tithe of his increase the third year, *i. e.* that, besides the Levites and Festival tithing, hath also paid the poor their patrimony, (as appears by the rest of the verse, and which till it be done, the third years tithing is not made an end of.) And the form prescribed gives the man that hath so done, liberty and priviledge of claim and challenge to all kind of earthly blessings, vers. 13. *Then thou shalt say before the Lord thy God, I have given to the stranger, to the fatherless, &c.* and thereupon, Verse 15. *Look down from Heaven, and bless thy people Israel, and the Land wh ch thou hast given us, a Land flowing with Milk and Honey.* The mention of the Milk and Honey, and affluence, is an interpretation what that blessing is which is there prayed for so confidently, to wit, temporal plenty here: and Gods prescribing this form of prayer is argument enough that God will grant it to him, *i.e.* to every one that having performed this condition, doth humbly in prayer require the performance of such promise. Only by the way, these two things must go together inseparably, performance of the condition, and then prayer to God. According to that of the blind man in the Gospel, that whosoever is a *worshipper of God, and doth his will, him he heareth.* Other places fit to be superstructed on this you have in the Psalms of *David.* Psal. 41. 1. *Blessed is he that considereth the poor and needy*; and what kind of blessing this is, appears by the context, *The Lord will deliver*

liver him, preserve him, keep him alive, bless him on the earth, &c. And besides others, one remarkable place that Book affords, Psal. 37. 25. *I have been young, and now am old; yet saw I never the righteous forsaken, nor his seed begging bread.* What is meant by the righteous there, will be evident, if you advise with Verse 21. *The righteous sheweth mercy and giveth*; and Vers. 26. *The righteous is ever* (or *all the day*) *merciful and lendeth.* His liberality is supposed such and so continual (*all the day merciful*) that one would think it enough to exhaust his patrimony, to bring him, at least his posterity, to want and beggery; and yet in all *David*'s observation, he had found by experience, (so far as to make an Aphorism of it) that none were ever brought to want by that means: But as it follows for confirmation of this truth, Vers. 26. *His seed is blessed*; his posterity are as prosperous as if their Father had digged through the Mine into Hell (where the Poets thought * riches dwelt) to fetch out treasure for them. Where although the rule do not necessarily hold so far, that no other means can make a merciful man poor, (for perhaps negligence, suretiship, some other sin lived in, and bringing a curse upon him, may; and mercifulness not prove antidote sufficient to secure him against all other poison) yet thus far it doth in *Davids* observation hold, 1. That that never brings any man to want; (whatever else may, that will not.) 2. That it is an ordinary means to help to more wealth, to enrich the posterity, to bestow temporal blessings on them: a benign favorable influence this hath upon all that belongs to him. And this (which *David* mentions as an Aphorism of his own observation) I believe I might extend to all ages, and challenge any Historian of past, or Observator of present times, to give one instance (out of his knowledge to the contrary) of any Christian Almsgiver that ever brought himself or his posterity to want (nay, that did not thrive and prosper the better) by that means. Some notable examples I have known in my time for the confirming what I now say, but could never yet hear of any to the contrary. To these I shall

* Pluto.

adde a few places of teſtimony alſo out of the Proverbs of *Solomon*, 11. 24. *There is that ſcattereth and yet encreaſeth, i.e.* One ſort of ſcatterers there is that encreaſeth by ſcattering; and there is no cauſe of doubt but that the merciful is this kind of ſcatterer, which farther appears by the oppoſition in the reſt of the Verſe, *There is that withholdeth more than is meet, and it tendeth to poverty.* It is indeed a ſtrange thing that ſcattering ſhould be a means of encreaſing, (giving of having) and withholding, of poverty, (keeping, of not having:) but when it is conſidered how all temporal plenty is of Gods diſpoſing, how by his bleſſing and *opening his hand all things are filled* with plenteouſneſs, and by his withdrawing his auſpicious influence all things become improſperous, moulter and crumble into nothing, there will be ſmall difficulty in believing Gods promiſe for ſuch kind of difficulties as theſe. Beſides, the following Verſes make it farther clear that it belongs to this matter. Verſe 25. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf.* And ſelling of corn being an act of liberality, Verſ. 26. in oppoſition to him that withholdeth it, it follows, *Bleſſing ſhall be upon his head*; and Verſe 28. *The righteous, i.e.* the liberal again, (as oppoſite to him that truſteth in riches) *ſhall flouriſh as a branch, i.e.* be very proſperous. And though it follow in the laſt Verſe, *That the righteous ſhall be recompenſed on the earth*, i.e. meet with afflictions and puniſhments here; yet is that common ſtate of good men reconcilable with temporal bleſſings here, as may appear, *Mark* 10. 30. *He ſhall have an hundred fold more in this life, houſes, &c.* but this with perſecutions, the Chriſtians portion, along with them. So again, *Prov.* 13. 22. *A good man leaveth his inheritance to his childrens children.* Where if the good man be the ſame that is meant by that phraſe, *Rom.* 5. 7. it will be diſtinctly pertinent to this matter (and ſo the context would inforce in the following words, *and the wealth of the ſinner is laid up for the juſt*:) but if it be a more general word, yet then alſo this of the merciful will be contained under

der it. So again, *Prov.* 14. 21. *He that hath mercy on the poor, happy is he.* So 19. 17. *He that hath pity on the poor, lendeth to the Lord*: The Vulgar read it, [*lendeth unto the Lord upon uſe*] (as *Tobit* 4. 9. where it is ſaid of the liberal Almſgiver, that he *layes up a good treaſure for himſelf*, the word which we render * treaſure ſignifies a ſum of money put out to uſe) *and that which he hath given, will he pay him again*, and (it being lent upon uſe) pay him with uſe and intereſt alſo. On occaſion of which place I remember an ancient ſtory in *Cedrenus* (how true I know not) of a *Jew*, as ancient, ſaith he, as King *Hezekiah*'s time, that having read this place, and weighed it, reſolved to try whether God would be as good as his word, gave all that he had but two pieces of ſilver to the poor, and then waited & expected to ſee it come again; but being not preſently anſwered in that expectation, grew angry, and went up to *Jeruſalem*, to expoſtulate with God for cheating him by this unperformed promiſe. The ſtory goes on, that he going on his way, found two men a ſtriving, engaged in an unreconcileable quarrel, about a ſtone that both, walking together, had found in the way, and ſo had both equal right to it, but (being but one, and not capable of being divided) could not both enjoy; and therefore to make them friends, he having two pieces of ſilver, doth upon contract divide them betwixt the pretenders, and hath the ſtone in exchange for them: having it he goes on his journey, and coming to *Jeruſalem* ſhews it the Goldſmith; who tells him that it was a jewel of great value, being a ſtone fallen and loſt out of the High Prieſts *Ephod*, to whom if he carried it, he ſhould certainly receive a great reward. He did ſo, and accordingly it proved; the High Prieſt took it of him, gave him a great reward, but withal a box on the ear, bidding him Truſt God the next time. The ſtory, if true, is an inſtance of the matter in hand; if not yet an emblem or picture of it. So again, *Pro.* 22. 9. *He that hath a bountiful eye ſhall be bleſſed, for he giveth of his bread to the poor.* Where the Affirmative promiſe is moſt punctual, and the reaſon to confirm it moſt

* Sipa

most remarkable, being but the repetition of the thing it self, (as principles are fain to be proved by themselves) the bountiful-minded man shall be blessed, why? because he is bountiful, *i.e.* no other Argument is needful to prove it but this; the promise, infallible promise belonging peculiarly to such. And *Prov.* 28.27. *He that giveth to the poor shall not lack*: a most definitive large style of promise, from whence no exception is imaginable, if we had but faith to depend upon it. And lest you should think that this referred only to the state of the Jews under the Old Testament, and belonged not at all to us Christians; you may 1. observe that these Proverbs of *Solomon* are not truths peculiar to that State, but extensive even to us Christians; and more peculiarly to faithful Christians, than to them, many of them. 2. That in the Gospel one place there is that repeats in sence one part of one of these places, that of 19. 17. [*He that giveth to the poor, lendeth to the Lord,*] to wit, *Matth.* 25. 40, 45. [*Inasmuch as ye did it to one of these, ye did it unto me.*] And then why may not the latter part belong to us also? 3. One plain promise of temporal things there is in the Gospel also to those that part with any of their goods for Christs sake, (and such sure are the Christian Almsgivers that do it in obedience to Christs Law, and charity to fellow-Christians) *Matth.* 19. 29. and that in a general unlimited style, excluding all exception, *Mark* 10. 30. *There is no man that hath left house, or brethren, &c. and Lands, i.e.* worldly goods; but *he shall receive an hundred fold in this time* (the first lower Harvest, this season of Retributions) *Houses, &c. i.e.* temporal blessings here, and then over and above in another world, *everlasting life*: only with a mixture of persecutions, as St. *Mark* (or St. *Peter*, who had asked the question which occasioned this Speech of Christs, and whose *Amanuensis* S. *Mark* was) hath it: As before I told you that *Prov.* 11. 31. after all those temporal promises to the Almsgiver, it is added, *He shall be recompensed*, or *receive his portion* of afflictions *in the earth*. By all these testimonies from the Word of God, both in the

ἐν καιρῷ τούτῳ.

New

New and Old Testament, I conceive this doctrine as clear as any in the Scripture, That the promise of temporal plenty to the liberal is so distinct and infallible, that it can be no less than 1. A very gross ignorance of plain Scripture not to observe it; and 2. An act of arrant infidelity not to believe it. Which I take to be the meaning of those words, *Luke* 6. 35. *Love your enemies*, to wit, those which will never repay you those expressions of love mentioned verse 34. and *do good*, and *lend* (even to them from whom you so little expect any retributions) * *distrusting nothing* (so the Greek signifies, *doubting, fearing, distrusting nothing*; as *Eccles.* 22.22. * *fear not*, and Chap. 27.21. *is* * *without hope*, and 2 *Mac.* 9. 18. * *despairing*, and in all the Bible in no other sence but that of distrust and despair) or making no doubt but that God will repay thee, though he to whom thou givest do not; at least never fearing that God will suffer thee to be the poorer for want of that which in obedience to him, and dependence on his promises, is thus liberally laid out by thee. Agreeable to which is that Apostolical saying of *Barnabas* in his Epistle. * *Make no doubt to give, neither murmure when thou hast given: give to every one that asketh thee* (where * [*not doubting*] before [*giving*,] and [* *not murmuring*] after it, is a paraphrase of the phrase which I render * *distrusting nothing*, in S. *Luke*.) And 3. it is a strange (unreasonable as well as) unchristian sin, not to practise a duty which is in its own nature so amiable, so agreeable to our humour and disposition as we are men, that to him that believes, and so rests secure of this one particular [*that he shall not be the poorer for what he parts with on these terms*] there is not the least objection or temptation imaginable against it, though even the covetous man himself were allowed to be the objector.

* μηδὲν ἀπελπίζοντες.
* μὴ ἀπελπίσῃς.
* ἀπελπισεν.
* ἀπελπίσας.

* οὐ διστάσεις δοῦναι οὐδὲ διδοὺς γογγύσεις· παντὶ αἰτοῦντί σε δίδου.
* οὐ διστάζειν.
* οὐ γογγύζειν.
* μηδὲν ἀπελπίζειν.

S. *I cannot but acknowledge the truth of your premisses, and reasonableness of the conclusion from them, and only marvel what artifice the Devil hath gotten to ensnare men by, and keep them from doing that which is so agreeable to their humours and dispositions even as they are*

are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the due practice of it.

I ſhall preſume you have no more neceſſary to be added to the explication of the duty here ſuppoſed [and thou when thou doeſt Alms :] *I ſhall call you from thence to the ſecond particular mentioned, the* Caution interpoſed, *and deſire to know what that is.*

Of vain-glory.

C. The Caution is, *That we do not our alms to be ſeen of men,* or uſe any means in the doing of them to have glory of men, to be praiſed or commended by them. For this is an infirmity very ordinarily inſinuating it ſelf in our beſt actions, to blaſt and defame them in the eyes of God : every man being apt to deſire to be better thought of by man for the performance of this duty, eſpecially if he be an exceeder in it.

S. But were we not commanded before, that our light ſhould ſhine before men? *What is that but to do our good works ſo that men might ſee them?*

Letting our light ſhine before men.

C. To this I ſhall anſwer, 1. By telling you that the performance of duties to God may be either publick, or private ; the one in the Congregation, the other in the Cloſet: the former ought to be as publick as it may, that ſo it might be more exemplary, and tend more to the glorifying of God; & to that the ſhining of our light belongs : the ſecond, as private as it may, to approve our ſelves the more to God, and to demonſtrate that it is only our love and obedience to him, and not our deſire of the praiſe of men, that moves us to do what we do ; and to this ſecond ſort of performances this Caution here pertains. And though this be more illuſtriouſly obſervable in the two following duties of Prayer and Faſting, yet will it hold in ſome meaſure in this alſo; the Church being deſigned for giving alſo, and every Chriſtian anciently wont to bring ſomewhat to the Corban every time he came to Church, a remainder of which cuſtom we have ſtill in the offertory at the Sacrament. 2. That there is great difference betwixt *doing our good works ſo that men may ſee them,* and *doing them to be ſeen of men ;* and again, between *doing them ſo*

before

before men that they may ſee, and glorifie our Father in Heaven, and *that we may have glory of men.* The former, if it have not the latter to blaſt it (and if it be truely ſo, it excludes the latter) is only a Chriſtian charitable care that my good actions may be exemplary to others; the ſecond, that they may be matter of reputation to my ſelf. The former reſpects only Gods glory, and not mine own; the ſecond, mine own vain aiery credit here, and not, (or more than) the praiſe or glory of God. The firſt is a moſt divine Chriſtian act, an expreſſion of great love of God, and deſire to propagate his Kingdom, of great love of my Brother, and deſire to make all others as good as my ſelf, by ſetting them ſuch Copies on purpoſe to tranſcribe: the ſecond is an evidence of great paſſion and ſelf-love, and impatience of having our reward put off to ſo long a date as the reverſion in another world. And conſequently theſe two are very different, and accordingly are moſt diverſly rewarded: The firſt with a great degree of glory, for the glory we have brought to Gods name; the ſecond ſo odious in the ſight of God, that even our almſgiving, or beſt actions, are eaten through by this means (and ſmitten as the gourd with the worm) and come to nothing, find no reward in another world; the little reputation gotten here and affected by us, muſt ſerve our turns as the only reward we are to hope for: which ſhews the unhappineſs and folly of this ſin of vain-glory, it robs us of all the reward that our moſt eſteemable, acceptable free-will-offerings, our works of mercy, can hope for from God.

S. *Is this deſire to be ſeen, and have glory of men, a ſin, or no?*

C. I muſt return anſwer by theſe degrees. Firſt, That that part of our conſtitution that is ſo pleaſed with a little, mere, empty, vain blaſt of air, which ſignifies ſo little when had, and (like the wind) is ſoon and cauſeleſly changed into the contrary, is a very pitiful piece of carnality; and if it be indulged to immoderately, or if it thrive ſo well in us as to become the principal or chief mover in any, eſpecially in our beſt performances,

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it is then a sinful and very culpable piece of us, not only depriving us of all other reward which awaits good actions, but * withal cheating the soul, and possessing it with that which is directly contrary to that love of God, and value of his acceptance, which is necessary to denominate the best things good. Secondly, from this it follows, that any one who is strongly enclined to this, is obliged not only to pray against it, but to design wayes to mortifie it; not only by considering the huge vanity and withal danger, of it, but by repressing desires of it, repelling injections of such fancies, giving them no stay opon the Soul, and working some acts of revenge, at least self-denials, in this kind: as sometimes in some indifferent things (which might lawfully be done, but yet have no kind of goodness in them, nor are visibly ordinable to any good end) to deny himself the doing or saying them, if that principle of vainglory suggest them, and nothing else, (especially if that suggest them any thing strongly;) and in brief; having and keeping a strong guard over this weak part, that it neither cause danger, nor betray to losing the reward. Thirdly, that the love of God, the value of his acceptance, and the comfort of a good conscience, ought to be set up against this usurper, and made the principle of all those actions which have any thing of good in them; and that those things of which these do not, or cannot own to be the principles, be not reflected on as things of any weight, or that add any thing of worth to any man, nor (if they may be as a diversion innocently taken in) pursued with any design for their own, or that acquisitions sake, save only as that may advance a superior end. This being said on one side, I conceive it perfectly lawful on the other side, First, to look on a good reputation as on a good estate, *i. e.* as a very proper engine to do good with, and that neither to be prodigally mis-spent, nor possest unprofitably. And if the heart be sincere (and not as it is ordinary in covetous persons, that pretend to wish for great estates only to do more good, but at present do little good with what they have; and when they get more, are forced

* πρὸς οἴησιν τοῦ θαυμασθέντας ἢ μαλακίαν τοῦ τύνη τ' ἀρετῆς εἴωθεν ὑπογαλάν. Photius ep. 32.

Desire of a good reputation lawful in some case.

to

to discern and discover the fallacy they had put upon themselves) and if the wayes of acquiring it be direct, such as God may be most likely to prosper, *i. e.* doing things substantially, and not only superficially good, (not using of tricks and deceits or *fucus*'s to set out beauty, but a perfect wholesome diet, yet not excluding the addition of fashionable ornaments, such are wit, chearfulness of discourse, &c.) and then designing this acquisition (thus regularly gotten) only to pious uses, the glory of God, the benefit of others, and the mans own living as profitably as he can, fruit to his account; If, I say, these cautions be taken in, I conceive it very lawful both to enjoy, and to acquire, and seek a good reputation: whereas to do this either for it self alone, abstractedly from such explicite design, or in a superior degree for that, than for tother nobler end, or immoderately and intemperately and with transportation for that; this makes it presently cease to be so.

So also the being pleased with it.

Secondly, the being pleased with this, when it comes (either designed or not designed) in order to or in proportion with this good end, is perfectly lawful: and it will be judged whether it be so or no, by this; whether the design of the good end be as intense as this pleasure is (I say not so sensibly delightful, but as constantly and industriously pursued as this is sensibly delightful) or whether the contrary be discernible upon strict survey and intire judging.

The safest course.

Thirdly, the good work being secured upon the right or good principle, and reputation being either not sought at all, or sought explicitely (or habitually) in order to some real good (living the more profitably, &c.) if praise do come in to the actor, (as many times earthly blessings do, *Matth. 6. 33.*) I conceive it may be tasted (simply as it is such) as a refreshment to the weary, and incouragement to the laborer (among the rest of Gods blessings) and so as Wine moderately used, if it do cause some gladness in the heart, I cannot lay guilt on that. But the safest course is (especially where the inclination is naturally such as makes the utmost caution necessary) before I deliberately taste this pleasant liquor,

liquor, to consider to what good use of mine or others it tends, and, if I find to none, to abstain from sipping of such delicacies. But if any such use be (not only possible, for almost every thing is so, but also) visible, or but strongly probable, I know not that that should be neglected, or not pursued, only to deny my self that praise which I foresee, if I taste, will be pleasant to me. Lastly, in performing of things in themselves pious, or directly ordinable to a pious end, if I either desire or feel pleasure from praise, it will be easie enough to judge (and to keep my self from deceit in judging) whether I do so (either wholly or immoderately) for my own praises sake, or else for the good that is in the action, or that may come from the praise, and only secondarily and moderately (and in subordination to that) for the pleasure of praise to my self. And that is the matter in hand; and therefore every man is left to pass judgment on himself, and to take care that he do not lose the substance for a wretched shadow, or (worse than so) * weaken that precious flame within him, the love of God which seldom wants allayes, but rather all acts of heighening it) by indulging to a little false love of himself in his sensual capacity.

* Οἱ ἐπαινῶν τὸ γλυκὺ τῶν κτῆθεον πόνων πέρυκεν ἐπικαταῤῥεῖν καὶ αἱ τῶν σαρκὸς ἀναζωπυρεῖται ἡδοναί. Phot. epist. 32.

S. *But if it be lawful to receive and taste the pleasure of praise, why is it not lawful to desire or to design it?*

Designing of praise differs much from receiving or tasting it.

C. I answer, That the designing of praise differs much from the receiving or tasting it.

The end designed in any action is one of those things which (as being essential to the action) gives it the denomination; which of any thing that is but accidental or extrinsecal, cannot be said. From hence it follows (to this matter of the praise of men) that in a spiritual action to design the praise of men, though but as a subordinate end, is to mix a secular with a spiritual work, and that will defile it, and maim it, and rob it of the reward. But if it be designed as the principal end, then first it makes it cease to be spiritual or Christian, (and the reason is clear, for to its being so, spiritual, or vertuous in the Christian sence, * all must concur,

* Bonum est ex causa integra.

cur, the principle or motive, and the end or design must be Christian and spiritual; and if either of those be wanting, it is not vertuous: And if it be thus principally designed to the praise of men, not of God, then that necessary end is somewhat, and that somewhat is wanting;) and secondly, it renders the whole action considered together a gross dissimulation or hypocrisie, and an interpretative impiety, in preferring the praise of men before the acceptance of God, which is directly contrary to all justice and duty; and thirdly, a sacrilege, in prostituting a sacred thing to so vile uses. So likewise, when the action is matter of duty, and so necessary, as being under precept, it is also necessary that it be done principally in obedience to Gods precept: and if it be not so, but either only or principally for the praise of men, then still it is, 1. no obedience to God; and 2. if it be abstaining in matter of a negative precept, it is an evidence that the person more fears the disreputation of men than the displeasure of God; or if it be in matter of affirmative precept, it is an argument and testimony again, that he will do more for the praise of men than to approve his obedience to God; or if it be, though not principally, yet subordinately, for the praise of men, then again it is a maim in that obedience. Only in indifferent actions, if we design them to that praise that is proportionable to them, and do that not immoderately, but in such a temper of appetite as is regular, and answerable to the lawful desires of any other worldly blessing (for that the praise of men is such, appears by its being proposed as a reward in Scripture; and that it is not only the advantageousness of it to us, in respect of the benefiting others by that means, either by our authority or example, that makes it a blessing, appears from hence, because it is a blessing (and the contrary a curse) even after death, when, as we have received our reward in Heaven, so we cease to be capable of making use of our authority to the edifying of others) then there is not from either of the two former considerations any such obliquity to denominate it a crime, though yet there is enough to keep down

that which, by having designed a good end, might from indifferent have grown vertuous, from advancing to that dignity, to continue it in that lower-Form or Classis of Indifferents, as a kind of Non-proficients or unprofitable servants, which with good usage might have improved or ascended higher, but have neglected to do so.

But now on the other side, for the coming in of praise undesigned in any of all these, it is but accidental to the person or action, and so that of which I am no way guilty (as of what I have designed I clearly am:) and being not culpable in the coming of it in, and being a blessing of God in it self, certainly to reject a blessing of God's cannot be my duty; but on the contrary, to look upon it as a blessing of God's, a performance of some part of his promise to his servants, and a testimony to their performances, and so to bless and praise him for it, is strictly and absolutely a duty. And as it is a duty so to acknowledge and bless God for it; so simply to tast it as it is, *i.e.* as a blessing of the earth, sent me by Gods providence, and to enjoy it as such, with that pleasure and thanksgiving which is proportionable to it, is no irregularity, and so no fault in me; nor is in this case made such by any, either ill or secular principle, or design, motive, or end; for it is supposed that these are both spiritual and Christian. In brief, it must be resolved in every action, that that which is merely accidental (as the consequents or shadows) must be solemnly distinguished from that which is essential (as the motive and end are) that which is merely extrinsecal from that which is intrinsick, and so consequently must be done here; and if it be, this difficulty is answered.

Praise of men considered as a temptation to inordinate pleasure.

S. *But what if the praise of men, that comes in to me, tempt me to immoderate and excessive pleasure and transportation: may I do or say that which will probably bring me that praise, and with it that temptation?*

C. In that case as I foresee, so I must fortifie my self against, that temptation, and either wholly deny my self liberty

liberty to take that pleasure, or take special care to moderate it; and if that prove successful to me, or till it prove unsuccessful, it is clear I am not bound to abstain from that action upon that objection only.

S. *But what if having formerly and frequently had this warning against this temptation, and having been thus fortified, I have yet constantly been foiled as oft as I have met with the temptation, and so judging by my own experience, have no reason to hope the contrary if I am again so tempted: am I not then bound to abstain from that action, whatever it be, which will probably bring in that praise, which will certainly bring that temptation?*

Three sorts of actions considerable in this matter.

C. I answer, that in this case the matter of the action is to be considered, and supposing that not to be bad or sinful, (for then there is no question but I am bound to abstain from it, without the addition of this farther charge against it) it may then again be of three sorts: either first, indifferent, under no precept or prohibition; or secondly, necessary, under precept, and so matter of duty; or thirdly, that which is neither of these, neither indifferent, nor yet necessary, but yet vertuous and excellent, more than is required by strict duty, and so better, and that to which God promises reward.

Indifferent.

S. *What if it be indifferent, neither ill, if it be not done, nor better, if it be?*

C. Then there is no question but the foresight of the danger and weakness ought to restrain me from that indifferent action.

Commanded.

S. *What if it be under precept?*

C. These precepts commanding such or such actions are to be supposed Affirmative precepts, which therefore do not bind * to do them alwaies. And if it be indifferent whether it be done at this time or no, i.e. neither commanded to be done at this time, nor better to be done at this time, then supposing some other season to be less obnoxious to the temptation, I am to abstain now and do it then. As in case it be in all respects indifferent whether I pray or give an alms now, or at another time, I am to choose that time wherein

* Ad semper.

in I foresee least of that danger from that temptation.

S. *But what if it be at a time when it cannot be neglected without some breach of duty, as an act of affirmative precept may by some concurrence of circumstances become duty at some one time; must this danger deter me then?*

C. No, it must not, for that were actually to sin, to avoid the danger of possible or probable sinning.

S. *But what if the action be not necessary at that time, i. e. not under precept, but yet of that nature, that the more frequent it be the better it is, as whatsoever number of hours of daily prayer be affirmed or supposed the Christians duty, if it be yet another hour beyond the former, (that intercepting no other business to which I am obliged by strict duty or charity) what is then to be affirmed?*

Better. C. This falls into the third sort of things at first enumerated, those that are better, but not necessary; excellent, or rewardable, but not under precept. And of them the difficulty is greatest; because as there is not particular precept to make the doing of them necessary, so there is not simple indifferency to make the omitting them as good as the doing of them. But yet the resolution may be this, that though I am not bound in that case to do that excellent thing, (for by its being not necessary, but excellent, that is supposed) yet I may lawfully do it, if the advantage that is in my view, to the glory of God, the good of my brother, &c. be above the proportion of the danger of falling into sin, that I incur by attempting it.

S. *But what if the danger be greater or more visible than the advantage is?*

C. Then to him that apprehends it so it is not lawful.

S. *But what if the danger and advantage be equal, or apprehended to be so?*

C. Then from that equal balancing of their circumstances, nothing can be defined as yet; but then some other circumstance may be considerable, and direct me to define

fine it lawful to do that excellent thing, which is thus ſuppoſed to be in the even poiſe betwixt the advantage and the danger. For then, firſt, the conſideration that it is beſt in it ſelf, will incline to make it lawful, and nothing hinder it to be ſo: For as, when there is neither danger on one ſide nor advantage on the other, that which is beſt, is lawful, certainly; ſo in reaſon it is to continue, when, as there is addition of danger, ſo there is of advantage proportionable. But then, ſecondly, there is another circumſtance which makes the difference conſiderable. For he that doth that better action in order to that advantageous end, prudently and induſtriouſly, is accepted by God according to his intention and endeavour, though it fall out that that advantage do not follow; and ſo though that advantage be not certain, the vertue, and acceptableneſs and reward of his action is certain: whereas on the other ſide, as the falling by that tentation is not certain in it ſelf, ſo it is far from being at all intended by me, but all fortifications made uſe of by me to the contrary, and ſo further ſome matter of hope left, that though I have hitherto conſtantly faln, yet I ſhall not now be ſo weak or unhappy. And thirdly, if I do fall, yet there being nothing of my choice, at leaſt deliberate choice, or intention in that, (but only a treachery of ſome weak part of fleſh about me, which againſt my deliberate will, and my Prayers to God, and faithful endeavour, betrays me to it) I ſhall hope this will paſs for an humane frailty, if I do ſo fall; and the exceſs of the charity or love of God, and zeal to advance his glory, will be able to cover ſuch a ſin as this; as the Martyrs conſtancy and perſeverance in confeſſing the Faith of Chriſt, did cover ſome greater ſins, viz. killing themſelves, rather than they would have any villany committed upon them.

S. *But will not my foreſight of that danger oblige me to prevent or avoid it? and if I do not ſo, will not that ſin become deliberate and voluntary to me, if I deliberately and voluntarily venture my ſelf into that temptation?*

C. In the preſent caſe I do not voluntarily ven-

my self into that danger, as *voluntary* signifies that which I do either upon the free motion of my own will, or upon some carnal end or motive of mine own, (as it would be, if either the thing designed by me were not better, or not lawful) for it is clear, I venture the hazard only in intuition of some good to others, or of somewhat otherwise tending to the glory of God; and were it not for that, I would not venture it. And secondly, though I venture deliberately the possible, nay, probable, danger of falling; yet I do also deliberately and industriously fortifie my self that I may not fall, and that is matter of some hope that I may escape. And if still, through humility and fear and caution, I do not hope it actually; then though it be lawful for me, nay, perhaps better, to abstain from that better upon that fear, because that fear proceeds from one excess of love, (and every excess of love to God denominates the action better) yet if it fall out that the excess of lovelie the other way and incline me strongly, and so carry me to that other pursuit of the glory of God in benefiting of others, even to the despising my own danger of sin (I say not, sin, but danger of sin) in that pursuit; I suppose this will be still lawful to me, being caused by so noble an impellent, *i. e.* only by the excess of love. And if in the event some sin thus fall from me, it will be but frailty still, reconcileable with my loving of God, and so with the continuance of his love to me.

S. *I have by my questions given you occasion to be at the matter of the praise of men very thin; be pleased now to give me the sum of all in few words.*

Desire of glory of men is a sin.

C. It is this, That the desire or design of the praise of men in the best action is surely a sin, as a deflexion to the creature; and if it be the principal motive of our actions, then a wasting sin, unreconcileable with charity or the favour of God, (for it seems the praise of men rules in us, and not the love of God:) but if the love of God be the principle, or prime mover of our actions, and this other, of the desire to be seen of men, do only steal in as a secondary carnal interest of our own; then, though it be a sin still, and such an one as will deprive

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us of all future reward of that good work to which it is adherent, yet, through Gods mercy in Christ and his equitable interpretation of our infirmities, it will not prevail so far as to separate between God and us eternally, or to cast us out of his favour. Mean while this favour which he finds that is thus guilty of this blasting sin, will give him but little encouragement or comfort to indulge to it, when he knows that when it is the chief in his heart, (the principle of his actions, or superior to the love of God in him) it is then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in but as a secondary, (appendant to his good deeds done out of a right principle) it is yet then a means to deprive him of all the reward or benefit of his best actions, his Almsgiving, Prayer and Fasting, yea, and brings him low, to a very sad state here, and to a (comparatively) mean one hereafter. All which he that will adventure for a little paltry praise, that mere blast and wind and breath of sinful men, is sure very ill advised.

S. *This being so unhappy a sin, and yet so hardly gotten out of us, what means can you direct me to prevent it?*

C. 1. A consideration of the price it costs us, [*Ye have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and so none behind in another world. 2. A resolution before-hand, never to make my good deed more publick than the circumstances (necessarily attending the present occasion) extort from me. If I do every good deed in the season and place that God representsthe object to me, let him alone to provide for his own glory that is to rise from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my light shine before men. Therefore I say, the second means will be, a resolution not to make my good action more publick than it needs must, as by blowing a trumpet, or using any means proportionable to that, though in a lower degree, to call mens eyes toward me; or to do what I do (on purpose and by choice) in the Means to prevent it.

ἐν Συναγωγαῖς

market-place or ſtreet, or places of publick meeting and concourſe, (for ſo the word rendred *Synagogue* ſignifies.) But 3. rather on the other ſide, if I find that humour of vanity getting in upon me, to labour for the greateſt ſecrecy imaginable, (for that is meant by that high phraſe of [*not letting the left hand know what the right hand doth*]) which, by the way, gives alſo a very uſeful advertiſement for our direction in our diſpenſing of alms: Not to do them ſo much to the Begger in the ſtreet, (who 1. is here (by accident) literally forbidden, *ver.* 2. [*not in the ſtreets,*] and 2. for the moſt part is a *diſorderly walker*, and not the fitteſt object of ſuch charity, (relief of his wants, without requiring his labour, being the nouriſhing his idleneſs) and withal 3. the publickneſs and openneſs which is neceſſary to the giving to him, is moſt uſeful and inſtrumental to our vain-glory) as to the poor labourer in ſecret, the Houſe-keeper that comes not abroad, and yet needs aid and relief moſt truly, to ſupport the burthen of a numerous hungry family, and withal cannot be any temptation to our vain-glorious humour, at leaſt, is not ſo probably as the other. 4. The contemplation of the reward that attends my contempt of the praiſe of men, a thouſand times more, even in kind, than that which the vain man attends to; to wit, to be praiſed of God openly before Men and Angels, in a full quire, all looking upon us and applauding, (whereas a few ſpectators of ſinful men is all that can here be compaſſed:) and not only being praiſed, but rewarded alſo. And to fortifie you better, you may obſerve 5. that no perſon that receives the praiſe of men with any guſt, is ordinarily able ſo to carry it, but it ſhall be diſcerned by thoſe that are long near him, and when it is diſcerned, it is a quality generally looked on in others with ſo much contempt by all men, even by thoſe that are guilty of it, that it really takes off more from the reputation of the beſt performances than any one ordinary vice can do: And then the leſs this is diſcerned by the perſon himſelf, the more unhappy are the fruits of it to him, and he yet the more mean; as he that thinks he is admired by all, and is deceived in it.

This,

This, as it is prodigiously true in a mere *animal gloriæ*, excessively taken with this pleasure, so it is proportionably in any other, that being so in a less degree, is yet too far so as to be discerned; and if, by careful concealing (without mortifying) the humour, it be not universally discerned, yet still those that do discern it, which generally are the wisest, and also the most censorious, (whose discerning it is of most concernment) will accordingly judge of him. And if particular care be not taken of this, this humour will be the most contrary to the good end which alone is pretended to make it pardonable, and the most destructive of it of any thing.

S. *I conceive you have now gone through the first of the three things, and fully satisfied all my scruples: God grant my obedience and practice and observation of your directions may be as perfectly compleat, and impartial, sincere, and universal. I shall call you now to proceed to the second, beginning at the 5th, and extending to the 16. verse. In all which I expect what you will observe unto me.*

Sect. II. *Of Prayer.*

C. The same general parts that before; a Duty supposed, and a double Caution interposed. The Duty supposed is *Prayer*; that great prime branch of the worship of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge 1. the World to be ruled by his Providence; 2. themselves to have any need of his grace or pardon; or 3. that hope for any reward from him in another world.

S. *I shall desire your direction in divers particulars concerning this duty: And first, How many sorts of prayer are there?*

The sorts of it

C. There is first Prayer of the heart, and of the tongue. Prayer of the heart, when the Soul sighs out its desires unto God; and of the tongue added to that, which is then Vocal Prayer. 2. There is either publick or private Prayer. Publick of two sorts: First, in the Church; secondly, in the Family. 1. In the Church, or meeting together of all that will joyn with us, called together by tolling of a Bell, &c. And this very useful

and

and neceſſary, 1. for the publick Teſtimony of our piety; 2. for the ſtirring up and inflaming of others; 3. for the making of thoſe common publick requeſts wherein all that meet are concerned, (as for all men, the whole Church, the Rulers and Magiſtrates of that Community wherein we live, for pardon of ſins, the gift of Grace, preſervation from danger, and all other things that as fellow-members of a Church or State we may ſtand in need of;) 4. for the prevailing with God, (the union of ſo many hearts being moſt likely to prevail, and the preſence of ſome godly, to bring down mercies on thoſe others whoſe prayers for themſelves have no promiſe to be heard) eſpecially if performed by a conſecrated perſon, whoſe office it is to draw nigh unto God, *i.e.* to offer up prayers, &c. to him, and to be the Ambaſſador and Meſſenger between God and Man: Gods Ambaſſador to the people, *in Gods ſtead, beſeeching them to be reconciled;* and the peoples Ambaſſador to God, to offer up our requeſts for grace, for pardon, for mercies to him. Then 2. in the Family, which is a leſſer Congregation, the Maſter or Father of which is to ſupply the place of the Prieſt (and to provide this ſpiritual food for all that are under his power and charge, as well as their corporal food) and to ask thoſe things which in that relation (of members of the ſame family) are diſcerned to be moſt needful for all there preſent. Then for Private prayer, that is of two ſorts again; either of Husband and Wife together, (who are as it were one fleſh, and have many relations common to one another, and yet diſtinct and peculiar from all others) or of every man and woman ſingle or private from all others, in the Cloſet, or other place of retiredneſs.

The Parts

S. Having mentioned the ſorts, you will pleaſe alſo to mention the parts of Prayer.

2 Parts

C. thoſe are ſet down by S. *Paul*, 1 *Tim.* 2. 1. *Supplications, Prayers, Interceſſions, Giving of thanks.* The firſt ſeemeth to refer to Confeſſion and acknowledgement of ſin, and beſeeching pardon for it. A neceſſary daily duty both in publick and private, for our ſelves and others; only in private fit to be more diſtinct and particular

ticular, by way of enumeration of the kinds, and acts, and aggravating circumstances of sin. The b second is the petitioning or requesting of all things necessary for our bodies or souls in all our capacities, either as single or double persons; as members of Families, of Kingdoms, of Christendom, of mankind it self. The c third is the interceding or mediating for others, offering up prayers for friends, for enemies, for all men, especially for our Lawful Governors, Kings, and all that be in authority, Spiritual or Civil. The d fourth is the returning our acknowledgements to God for all benefits received by us or others: being bound by the rule of gratitude, to be mindful of what we have received; by the rule of piety, to acknowledge Gods hand in bestowing them; of charity, to be sensible of whatever good any part of mankind hath been partaker of from that great Spring of goodness, aswell as our selves; and by all these, to express all in our Prayers and addresses to Heaven.

b αἰτησις

c ἐντευξις

d εὐχαριστία

S. *My next enquiry must be,* how often *this duty must be performed.*

C. This great duty, consisting of these so many parts, must be performed frequently by all and every Christian, without any slackning or intermitting of it; but how frequently, there is no precept in this place or any other Scripture: which argues, that though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans own conscience and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some special directions we may take with us. As 1. That one day in seven is to be set apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the Family, and in private; and that with more solemnity than ordinary. 2. That other times, taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received, or on occasion of particular urgencies,

The times.

urgencies, &c. be by us solemnly observed also, according to the rule of the ancient Catholick, or of the present particular Church wherein we live, in like manner as the Jews observed their daies appointed them by Law. 3. That no man omit to perform this duty, at least morning and evening, every day; this being solemnly required of the people of God, directed by the law of piety to begin and close all with prayer, (which the very Heathens could judge necessary) and being the least that can be meant by that precept of the Apostle, of *praying without ceasing*, or *continually*: Which is thought by many to extend no farther than in proportion to the * daily sacrifices among the Jews, which were constantly every morning and evening; but by none interpreted or conceived interpretable to anylower proportion. But then 4. the examples of holy men in Scripture do add unto this number, some more, some less. *David* in one place specifies the addition of a third, at *morning, and at evening, and at noon-day will I pray, and that instantly, i. e.* in a set, solemn, intense, earnest address, *Psal.* 55. 17. (and so *Daniel*, Chap. 6. 10.) and this of noon-day is the same with the sixth hour, which is a time of prayer, *Acts* 10. 9. used by S. *Peter*. Others again observed the ninth hour, *i. e.* about three of the clock in the afternoon, as *Peter* and *John*, *Acts* 3. 1. which is there called an hour of Prayer, (it seems commonly observed) and by *going up to the Temple*, it is likely that publick prayers were used at that time, (or if not, it is clear it was to pour out private devotions, and this superadded to the former is a fourth time. And there is little doubt but that the third hour, *i. e.* nine in the morning, was an hour of prayer also, as will appear by *Acts* 2. 1. compared with ver. 15. and then that is a fifth time. And the evening prayer being answerable to the morning, and so used at six in the evening, as the other at six in the morning, the custom of godly men hath been to shut up the evening with a *compline* or prayer at nine of the night, and so that is a sixth time. To which *David* seems to add a seventh, *Psal.* 119. 164. *Seven times a day do I praise thee*: where praising

* Θυσίας ἐνδελεχεῖς, Exod. 29. 42 See Eccles. 45. 14. καθημέραν ἐνδελεχῶς ὅλς.

ſing being the fourth part of prayer, may be a denotation of the whole duty: although the truth is, the phraſe *ſeven times* may poſſibly be taken not ſtrictly to ſignifie that number, but as a phraſe or form of ſpeech to denote frequency. Theſe directions put together, (and pondered and compared with the leaſure that every man hath from the duties of his calling, and with the great invaluable benefits of prayer, and with the power of importunity, *i. e.* frequent coming to God in prayer, acknowledged by Chriſt, and with the concernance of thoſe things which we may ask and obtain by prayer, (above moſt other things which we ſpend a great part of our time on) and with the reaſonableneſs of giving God a liberal portion out of our time, as well as our eſtates, who hath allowed us ſo much beſides to our own uſes) will be very helpful to any that will judge diſcreetly what is to be done in this buſineſs; and then ſtill you muſt add this reſolution, that what is well done and well weighed for circumſtances, being for the ſubſtance a duty commanded, the more of it is performed, it will be the more acceptable to God.

The Forms.

S. *From theſe Scruples ſatisfied, give me leave to proceed to another: What kind of forms my prayers may, or muſt be preſented in.*

The lawfulneſs of Set forms.

C. In this there are two queſtions couched, 1. Whether any ſet form be lawful to be uſed. 2 If it be, Whether any other may be uſed. And then, what directions may be had for that. To the firſt I anſwer poſitively, That ſet forms of prayer are lawful, both as the word [*ſet*] ſignifies premeditate limited forms, as oppoſed to extemporary; & as it ſignifies preſcribed, and for ſome occaſions and uſes commanded. That it is lawful to uſe a ſet determinate form of words, either written or faſtned in our memory, is apparent both by the example of Chriſt, who in S. *Luke* bids us *when we pray, ſay, Our Father, &c.* (not only pray after this pattern, as the words in S. *Matthew* may be interpreted; but uſe theſe very words, *When you pray, ſay, Our Father, &c. Luke* 11. 2.) and of *John Baptiſt*, who *taught his diſciples to pray* in ſome form, though we know not what it is,

Luke

Luke 11. 1. as also of the Priests under the Law, by Gods appointment, that used a set form of blessing the people, *Numb.* 6. 24. and of our Saviour himself, who used a part (if not the whole) of the 22. *Psalm* upon the Cross, *My God, my God, why hast thou forsaken me, &c.* and of the Church of the Jews, and Christian Churches through all times, who have had their Liturgies, as ways and forms of serving God publickly, and as means to preserve the true Religion from all corruptions in doctrine. And to these Arguments may be added one more, of common observation, That even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a form of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as stinted a form as if what the Minister prays were read out of a Book, or dictated by his memory. That it is also lawful to use a *set* (as that signifies a *prescribed*) form of prayer, is as apparent, 1. By Christs prescribing one, which he would not sure have done, if it had not been lawful to have used it being prescribed; and so also, 2. by the other examples mentioned, which are most of them prescriptions; 3. by the no objection against the use of them; for sure if it be lawful to use them, it is lawful to prescribe them at some time, and for some uses, (for that a thing in it self acknowledged and proved to be lawful, should by being commanded by lawful authority become unlawful, is very unreasonable, unless Lawful Magistrates be the only unlawful things) and at other times to use other liberty is not forbidden, and so hereby there is not any invasion or tyranny used upon our Christian liberty; 4. by the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinencies of the suddain effusions; and the same still in constant use, and so not strange or new to them, but such as in which they may with understanding go along with the Minister, and by the help of their memory the most ignorant may carry them away for his private use, and generally those that want such helps, are by this means

means afforded them; and lastly, by the consideration of this one special farther advantage of them, *viz.* that by means of prescribed Liturgies the unity of Faith and Charity is much preserved.

S. *Well then, supposing these* Set-forms *to be lawful in themselves, and lawful to be prescribed, another question you taught me to ask, Whether* any other may be used but such. Of other unprescribed Forms.

C. Yes doubtless: For the Church being obeyed in the observance of the prescribed Liturgy in publick, permits sometimes (and upon special incidental occasions prescribes) other forms in the Publick Congregation, so it be done prudently, and piously, and reverently, and to edification; and so also in the family, or in visitation of the sick, if the particular condition of one or other do require it: and in private, in the Closet, it is not supposed by our Church but that every one may ask his own wants in what form of words he shall think fit; which that he may do fitly and reverently, it will not be amiss for him to acquaint himself with the several addresses to God, which the Book of *Psalms*, and other parts of holy Writ, and all other helps of devotion will afford him, either to use as he finds them fit for the present purpose, or by those patterns to direct and prepare himself to do the like.

S. *What qualifications be required in our prayers to make them acceptable to God, or prevalent with him?* The qualification of Prayer. In the Person.

C. Three sorts of qualifications. One in the person that prayeth; and that is, that *he lift up clean hands without wrath or doubting. i. e.* 1. That he be purified from all wilful sin, bring not any unmortified wickedness with him for God to patronize. 2. That he have charity to his brethren, and humility; the two contraries to wrath. 3. That he comes with confidence to Gods throne, assuredly believing that if he ask what he ought, and what God hath not decreed against, God will grant it him either in kind, or by giving him that which is better for him. For this a Christian is bound to believe, that God is the *bearer of prayers*, that they which *ask shall have*: only this with these limitations, unless God by his all-seeing

seeing eye judge somewhat else better for us, or by some particular decree hath determined the contrary; as when the destruction of a Nation is determined, then though *Noah*, *Daniel*, and *Job*, intercede for it, *they shall only save themselves*, but not the Nation.

S. *What sort of qualifications is there?*

In the Prayer. *C.* In the prayer it self. As 1. That the matter of it be justifiable; such things as God hath promised to give his children: or when that is doubtful whether it be such or no, then with submission to his wisdom as well as his will, if he seeth it best for us, and not otherwise. 2. That the things that belong to our souls, and wherein God may most be honoured, and our neighbour benefited, be most and primarily desired. 3. Zeal or fervency. 4. Attention, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, and no hope ever to be wholly without them, yet) must be laboured against, and by the use of all means probable repelled, and pardon for them asked solemnly of God. 5. Constancy and perseverance in asking, commended to us by the parable of the importunate Widow. 6. The use of such bodily reverence, such gestures and postures as may both help to inflame our zeal, and be a fit companion of our spiritual worship. And 7. sometimes adding to our prayers vows of voluntary oblations, after the example of *Jacob*, *If God, &c.* and those either when we pray to receive any special mercy from God, as *Jacob* did; or by way of gratitude and acknowledgment to God, when we have received them.

Gen. 28. 20.

S. *What is the third sort of qualifications?*

Those that must follow our prayers. *C.* Those that are to follow our prayers. 1. Observation of Gods returns to our prayers; and in that of Gods gracious providence in denying what would have been less fit, and granting that that is more. 2. Returning him the thanks, and the glory of all his grants and denials. 3. Considering and setting a value on this great unparallel'd dignity and prerogative of a Christian, in talking and conversing, and prevailing with God; no difficulty of access, no doubt of acceptation. 4. Raising from his mercies a stock and treasure of confidence for the future,

ture, together with a love of him; and by his denials, learning to make fitter addresses the next time. 5. Expressing our gratitude for his mercies by our acts of charity and bounty to our brethren that ask of us, or need our aid, and, in case of precedent vow, paying that which we have vowed.

S. *If there be nothing else which you will add concerning the Duty supposed, be pleased to proceed to the* Cautions *interposed in it.* The Cautions.

C. The first of them is common with that in the matter of almsgiving, that the desire *to be seen* or *praised of men* for our piety do not interpose in our devotions: to that purpose, that it be not done in common Assemblies, (meaning thereby not the Church, or publick assembling to that purpose in the house of God, as the word * *Synagogues* might seem to import, but any place of publick view, where men use to be Spectators) nor in the *corners of streets, i. e.* places chosen on purpose as most conspicuous, (for he that is in the corner of streets is seen by all in either street;) but that our private prayers (which peculiarly are here spoken of) be as private as may be, in the *Closet*, and the *door shut*; and, as near as we can, no eye but that of Heaven admitted to behold us. For if, in a duty wherein God is so nearly concerned by way of honour, and our selves both in duty and for the obtaining our needs, we can take in so poor an accession as the consideration and desire of the praise of men, it is most just that that should be our reward, and no other expected from God for us. Of vain-glory. * Συναγωγὰς

S. *What is the second* Caution?

C. That we *use not vain repetitions.* Of vain repetitions.

S. *What is meant by that phrase?*

C. The word in Greek is a proverbial word, referring to a person whose name was *Battus*, and a fault that he was observed to be guilty of; which, seeing it is now uncertain what it was, we shall best guess of by the context here, particularly by the reasons that are here annexed to the Cautions. 1. Because by this we shall be like the Heathens, *who think to be heard for their much speaking.* 2. Because we shall be like them βαττολογία.

in thinking that our many words help God to understand our meaning, which he *knows before we begin to pray.* By which it is first plain, That all repetition in Prayer is not forbidden, because all such is not against either of those reasons; and withal, because both *David* in his Psalms (particularly, *Psal.*136.) and Christ in his Agony used the same words in prayer manytimes. 2. That the thing here forbidden is somewhat that the Heathens were guilty of; as before the Hypocrites were of the vain-glory. 3. That the thing most probably to be fixt on is this, the tumbling out of a many unsignificant words, (as the Heathen Tragedies express their manner) or the same words over and over again, not out of fervency of mind, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerful or more acceptable with God; which indeed was the peculiar fault of the Gentiles, the Jews rather using conciseness and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther than either the necessity of our several wants or the fervency of our zeal requires, or than may tend to the inflaming of our zeal, is not acceptable to God, or like to prevail with him, but rather to do the contrary, if it be affected by us: which is farther evidenced by the manner of that prayer which is here by Christ commended to us, as a pattern and form of ours to be ruled and directed by, *Our Father, &c.* a very concise and short Prayer.

Of the Lords Prayer.

S. *Being by our Saviours speech and our progress (in attendance thereon) fain upon the* Lords Prayer, *though I have formerly in the explication of our Church Catechism learnt somewhat of the understanding of it; yet it being a prayer of such special weight and difficulty, I shall again desire your particular directions for the understanding of every part and branch of it distinctly. And first, Is there any thing that from the general fabrick of the words you would observe to me?*

C. Yes, this one thing, that our first and chief care ought to be the glory of God, advancement of his Kingdom,

Kingdom, and obedience to his will; *i.e.* the setting up God in that excellence that belongs to him; which is the sum of the three first Petitions: And then after that, the care of our selves, and those things wherein we are most concerned; the sum of the three latter. To which if we annex the Doxology [*for thine is the Kingdom, &c.*] which is the reflecting on Gods glory again, the observation will be enlarged, that the Glory of God. *&c.* ought to be our first and last care; and all that is good to our selves, taken in only as it may best consist with that, on each side enclosed and bounded and limited with it. Just as we read of the Liturgy used by the Jews, that of the eighteen prayers used in it, the three first and the three last concerned God; and the rest between, themselves and their own wants. But the truth is, the ancient Greek Copies have not those words of Doxology, and there is reason to think that they came in out of the Liturgies of the Greek Church; where (as now in many places) the custom was, when the Lords Prayer had been recited by the Presbyter, for the people to answer by way of Doxology, (as after the reading of every Psalm a [*Glory be to the Father*] &c.) *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*

S. *Please you then to enter on the particular survey of this* Prayer. *Where first occurs the title which we bestow on God in it, which I already conceive as a means to raise up our hearts to him, and a ground of confidence that he can and will hear our prayers. But what is the particular importance of it?*

C. First, That we look on God as children on a father, with all reverence, and love, and gratitude, as on him who is 1. our Creator, and Father of our Being; 2. more particularly set out to us in that relation than to any other sort of creatures (as *Plato* said, God was a * Maker of other things, but a * Father of men.) Secondly, That all the acts of a father on earth are by him performed to us, but in a far higher and more excellent degree, as far as Heaven is above Earth. Such are 1. *His begetting us anew to a lively hope, i.e.* his giving us his Spirit, Our Father. * ποιητὴς. * πατὴρ.

Spirit, the principle of ſpiritual and celeſtial life: 2. His continuance of aſſiſting grace to preſerve what he hath begotten: 3. His, firſt, preventing, ſecondly, exciting, and thirdly, illuminating grace, as a kind of education to our Souls: 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchaſe of the Son, to be inſtated on us at our death; (which is the coming out of our nonage, as it were.) And (beſides all this, wherein he is a Father to our ſouls and ſpirits) many, nay, all kind of paternal acts to our very bodies, which we owe more to him than to our earthly parents who begat them; as alſo the feeding, preſerving, maintaining, adorning, and at laſt crowning of them. Thirdly, By this title, and in it that particle [*Our*] we 1. ſignifie our belief of Gods free bounty, and fatherly reſpect to all our kind, and that we labor not to ingroſs or incloſe it to our ſelves; 2. we extend our prayers to them as well as to our ſelves; 3. we expreſs our faith, and reliance, and total plenary dependence on him as ours, and without whom we can hope nothing; 4. by the adjoyning of this title [*which art in Heaven*] we celebrate his infinity, immenſity, all-ſufficiency, and all the reſt of his Attributes, whereby he differs from our fathers on earth, *i. e.* from men, and the honourableſt of creatures.

S. *From the title you may pleaſe to deſcend to the Petitions; and firſt to thoſe which concern God, of which (all together) if you would teach me any thing, I ſhall be ready to receive it.*

C. I ſhall from thence only trouble you with this, That the form of wiſh rather than prayer retained in all thoſe three, different from the ſtyle of the three latter, doth contain under it a ſilent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he ſhall ſee fit, to take care that by us, and all mankind, *His name may be hallowed, His Kingdom may come, His will be done, &c.*

Hallowed be thy Name.

S. *What is meant by the firſt Petition,* [Hallowed be thy name?] *and firſt, what by* Gods name?

C. By

C. By his Name is meant Himself; God in his essence and attributes, and all things that have peculiar relation to him: It being an ordinary Hebraism that [* *thing*] and [*word*] [* *doing*] and [*speaking*] [* *being called*] and [*being*] [* *name*] and [*essence*] (as [*his name shall be called Wonderful,*] *i. e.* he shall be a wonderful one) should be taken promiscuously the one for the other.

* πρᾶγμα & ῥῆμα. * Εὐφημεῖν & εὐλογεῖν. * καλεῖσθαι & εἶναι. * ὄνομα αὐτῷ & κύριος.

S. What is meant by hallowing?

C. The * Hebrew word or Syriack dialect, in which Christ delivered it, signifies to *separate from vulgar common use,* to use in a *separate manner,* with that reverence and respect that is not allowed to anything else; in that notion that holy is opposed to common or profane. Thus is God hallowed when he is used with a reverence peculiar to him above all other things; when such power, majesty, dominion, goodness, &c. are attributed to him that are competible to nothing else. Thus is his *Name hallowed* when it is reverently handled; his Word or Scripture, when weighed with Humility, received with Faith, as the infallible Fountain of all saving truth, applied to Sour ouls, and the Souls of our hearers, as the instrument designed to our endless good, the *power of God ordained to Salvation.* Thus is his House consecrated to his service; his Priests designed to wait on him and officiate; the Revenues of the Church instated on God for the maintenance of his lot or Clergy; the first day of the week among us (as among the Jews the last) set apart for the worshipping of God publickly and solemnly. And every of these is hallowed when it is thus according to the design used separately, when none of these mounds (to fence each) are broken down, but all preserved from the inrode of sacrilegious prophaners.

* קדש

S. Having explained the single terms, what is now the meaning of the complex, or Petition?

C. I pray to God that he will be pleased, by his grace poured into my heart, and the hearts of all men, and by the dispensation of his gracious providence, to work all our hearts to such a reverence, and aw, and separate

respect unto Him, his Majesty, his Attributes, his Works of Grace, his Name, his Word, his Day, his Ministers, his consecrated Gifts, (the Patrimony of the Church, devolved from him upon the Ministers thereof) that the sins of sacriledge, and profaneness and idolatry, and irreverence, and indevotion, &c. may be turned out of the world; and the contrary vertues of Christian piety and reverence and devotion set up and flourish among us.

S. *O Blessed* Father, *Thus be thy* Name hallowed *by me and all mankind.*

Thy Kingdom come.

Please you now to proceed to the second, [Thy Kingdom come.] *And first, What is meant by* Gods Kingdom?

C. The exercise of Christs spiritual Regal Power in the hearts of all his servants and Subjects, or Disciples, that give up their names unto him, 1. here in this imperfect Kingdom of Grace, where the mortifying of every unruly affection is the erecting of a throne for Christ; much more the uniform obedience of a whole world of humble, pious, meek, peaceable, charitable Christians, when by God the power of his grace shall be pleased to new form and mould the universality of Christians into the temper of his Christ; which though we know not whether it will ever be, yet it well becomes us to endeavour and pray for it: 2. In the great final doom of all enemies, and crowning of all Saints, which shall be attended with a Kingdom which shall have none end, Christ giving up the Kingdom to his Father, and all his Saints being taken in to reign with him for ever.

S. *What do you mean by praying that this* Kingdom of God may come?

C. I pray that God by his grace inspired into my heart, and the hearts of all men, and by his blessed disposal of all things below, will so begin to set up his Kingdom in our hearts immediately, so weaken the power of the adversary and the malice of opposers, that it may by degrees of flourishing daily encrease; and that all other things which are in his purpose may be orderly compleated; till at last this mortal compounded Kingdom which

which hath so much mixture of infirmity and sin and rebellion in it, be turned into a Kingdom of perfect holiness and immortality.

S. *O Come,* Lord Jesus, come quickly *into thy* Kingdom *of Grace here, for the illuminating and preventing, for the purging and cleansing, for the regenerating and sanctifying of our Souls, for the bestowing on us that precious blessed grace of perseverance, and in the Kingdom of thy glory, for the perfecting and accomplishing of us hereafter.*

Proceed we to the third Petition, [Thy will be done on Earth as it is in Heaven.] *What is meant by* Gods will? Thy will be done.

C. His commands whatsoever they are, but especially those which are delivered to us in the Gospel by Christ.

S. *How is his* will done in Heaven?

C. It is performed by the Angels, who are his ministring spirits, doing those things in the governing of the world below, and of every of us, which he appointeth them to do. And this which they are thus appointed, they do willingly, chearfully, speedily, and without neglecting any part of it.

S. *What do you mean by the* doing it on Earth?

C. The obedience of all men here below.

S. *What then is the full importance of the whole Petition?*

C. We pray to God that he will so inspire his grace into all our hearts, and so direct us by his providence, and assist us to performance, that we may obey him in all his commands here on earth willingly, readily, chearfully, speedily, impartially, (or sincerely, without indulging our selves to any kind of sin in the omission of any part of our duty to him) as his Angels daily obey his commands in Heaven.

S. *Blessed Lord, give us this grace to* will, *and assist us to* perform.

From the Petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God we are nearly concerned also.

C. It is true in some kind, but not so immediately and particularly as in the latter three; of which one thing you may observe in general, which yet I cannot conveniently declare to you, till I have explained to you the particulars.

S. Be pleased then to do that, and first in the former of them [give us this day our daily bread] *to tell me what is meant by* Daily bread.

Give us this day our daily Bread. ἄρτον ἡμῶν τὸν ἐπιούσιον.

C. By *Bread* is meant all the necessaries of life. By [*daily*] somewhat which the word in English doth not distinctly signifie, yet well enough expresseth the sence of it. For thus it is, The word in Greek may come from a word which signifies * *the day approaching*, whether that be the now instant day, or else the morrow, that is (in the Scripture-sence of the *Hebrew answerable to it) the future, the remainder of our lives, how long or short soever it is, (which time, because it is uncertain, men ordinarily make this an excuse for their covetousness, that they may lay up for their age, and so the older they are, they grow the more covetous.) If we fetch the word rendred [*daily*] from hence, it will then denote so much as shall be sufficient or proportionable for the * future or remainder of our lives, which in our prayers we beseech God to take into his care, and to distribute unto us *this day*, that is, (as St. *Luke* interprets it) * *daily*, or *day by day*. Another way there is of deducing the word which we render [*daily*] so that it shall signifie that which is agreeable or fit for my * being or subsistence; not so as to restrain it to the lowest proportion with which a man can subsist or live, but that which is * agreeable to his condition taken with all its circumstances, for that is it which is called his being; and then it will be exactly agreeable to *Solomons* prayer for *food convenient for him*. And so in either sence the prime importance of this Petition is, *Lord, give us day by day that which shall be sufficient for the remainder of our lives.*

*'Επιοῦσα.

*סחר, and so also אחר rendred ἐπιὸν χρόνον, Deut. 32. 29.

*'Επιούσιον ἐπερχομένην, Phavor. ἐπιοῦσα τυχὸν, the future events of things, as opposed to παροῦσα the present. Niceph Basil. * τὸ κατ' αὐτὸ εἶναι. * ἐπὶ τὸ εἶναι. * ἐπιούσιον ἄρτον ὁ τῇ ἐπιούσῃ ἡμέρᾳ ἐπὶ τὸ αὔριον ἐπιτιθέμενον Phavor. Panis dimensi nostri, others.

S. *You said this was the prime importance of it, which seemed to imply that there was another; what is that?*

C. The

C. The most obvious and natural sence I call the prime sence, because the words do first yield it; that is, (as I told you) all that belongs to the bodily necessaries of this life, food and raiment: but a secondary sence there is, which though the word yield but in the second place, yet is a more weighty considerable sence, to wit, as *Bread* imports in a spiritual acception the food of the Soul, the grace of God, without which the Soul can as little sustain it self as the body without food; and then the *daily Bread* is that measure of continual grace which will suffice for the remainder of our warfare here, which we beseech God day by day to bestow upon us, to assist and uphold us in all our wants, and referr the care thereof unto God, who, we are confident, *careth for us.*

S. *I beseech God thus to care for us all, and* give us day by day for the remainder of our lives all things necessary for our Souls and bodies. Forgive us our trespasses.

You may now please to proceed to the next, i. e. *the fifth Petition,* [Forgive us our trespasses as we forgive them that trespass against us.]

C. There will be little difficulty found in that. To *forgive,* is to *absolve, pardon,* free from punishment; and the word *trespasses* signifies all manner of offences against God: the word in Greek is * *debts,* which is a Syriack expression to signifies *sins.* And it seems to be thus occasioned, Every man is bound to perfect, exact obedience to God by the condition of the first Covenant, and that under an heavy penalty, if he fail: He then which hath so failed, is thus Gods debtor to punishment; which if it be not forgiven him, Satan Gods officer will fetch out a writ against him, cast him into prison, and there leave him (till he hath *paid the uttermost, i. e.*) eternally. We therefore pray to God to remit these *debts* of ours, the payment of which would go so deep with us. And whereas we add [*as we forgive them, &c.*] that is only a mention of a qualification in us (made necessary by Christ, to make us capable of that remission of Gods) and as an Argument to enforce that grant, by professing our selves freely to pardon all those As we forgive.

* ὀφειλήματα

that

that by any injuries done to us are become our debtors, *i. e.* might justly in strict law be by us prosecuted to punishment.

S. *Lord, grant us all this free pardon through the satisfaction of Jesus Christ, for all our sins; and give us grace thus to forgive all others that have injured us, as freely as we hope for pardon from our God.*

I shall lead you to the last Petition, which seems to be made up of two members, [Lead us not into temptation, but deliver us from all evil.] *What is meant by* temptation *first, then by* Gods leading *into it?*

Lead us not into temptation.

C. By *temptation* is meant any allurement of pleasure or profit, or determent of danger or evil, which may bring me to fall into any sin. [*To enter into such temptation*] (as *Mat.* 26. 41. the phrase is used) signifies so to be involved with either of these that I cannot get out, * To *make to enter*, or to *bring*, or to *lead into it*, (which are all one) is to occasion our thus entring, or being involved: which God may do by leaving us, or by withdrawing his grace. So that the meaning of this Petition is, not, that God would not permit us to be tempted, (which is the lot of all, especially the most godly men, *Jam.* 1. 2, 3.) but that he will not so forsake or leave us to our selves, so destitute, and withdraw his grace, so deliver us up (in time of temptation, either through prosperity or adversity, or Satans assaults) that we be not able to extricate our selves, that he will not leave us to be overcome by temptation; for so [*to be tempted*] *Gal.* 6. 1. signifies, the word being of a real passive signification, (of which nature there be many in the New Testament) and so noting the being *overtaken* also, the being ensnared by sin, wrought on by temptation: for the possibility of that only is it, the consideration of which will move us to restore such as be already overtaken, which is the subject of that verse.

* εἰσφέρειν

S. *Lord, do not thou thus leave or forsake us in time of temptation, so far as that we be overcome by it.*

But what is the importance of the other member of the Petition?

C. The

C. The former was only negative, for not bringing us to this great hazard by forſaking or deſtituting us; the latter is poſitive, for deliverance from temptation, not again from falling into it, but from being overcome by it: which God may do by either of theſe wayes, 1. by giving us a proportionate meaſure of ſtrength or grace to bear it and move under it, how heavy ſoever the preſſure be; or 2. by tempering the temptation to our ſtrength, and not permitting the aſſault to be over-heavy. And that God will do this (by which of theſe means he pleaſes) and deliver us from the power or hurt of temptation, (which then only becomes evil when we are overcome by it) is the ſum of that ſecond part of the laſt Petition, *Deliver us from evil*, or *out of evil*: whether by that we mean the evil one, Satan, the Artificer and deſigner and improver of temptations; or the temptation it ſelf, either that of our own luſt, or the world, and enemies of piety. Deliver us from evil.

S. Lord, be thou thus ſeaſonably pleaſed to reſcue and deliver us (when we ſhould otherwiſe ſurely be overcome) by the power and aſſiſtance of thy mighty grace.

I now remember you told me one thing would be obſervable from the general view of theſe three Petitions, which having now explained them, it will be ſeaſonable to afford me.

C. It is this: the order wherein God is wont to diſpenſe his ſpiritual gifts unto us, by the order wherein Chriſt directeth us to petition them. Thus, God 1. gives grace to ſanctifie (that *Manna* from Heaven, that *Bread of Life*, without which we are not able to live to God.) 2. He pardons ſins to them that are thus fitly qualified to receive his pardon. 3. He aſſiſteth and upholds from falling into ſin. *i.e.* He firſt Sanctifieth, ſecondly, Juſtifieth, thirdly, gives grace to perſevere. And in this order we muſt deſire and pray for theſe ſeveral degrees of grace.

S. What now have you to adde concerning the Doxology *added to theſe Petitions?* The Doxology.

C. This, that whether it were delivered by Chriſt, (and

(and taken either out of *Davids* form, 1 *Chron.* 21. 9, 11. or out of the ancient forms of the Jews) or whether it were by after-copies annexed out of the Liturgies of the ancient Greek Church, it is a very fit form of acknowledgment to God to enforce the granting of the Petitions; especially those three which respect God; thus, [*Thy Kingdom come*] for [*Thine is the Kingdom:*] [*Thy will be done*] for [*Thine is the Power:*] [*Hallowed be thy Name*] for [*Thine is the Glory*] *for ever and ever.*

Thine is the Kingdom. The first of these is the acknowledgment of Gods Dominion due to him over the world; and is not (nor can be) said in earnest by any but those that resign up their Souls for him alone to reign in, as the sole Prince and Monarch of their Souls: he that retains one rebel lust out of Gods obedience, doth mock him when he repeat those words.

The power. The second is the acknowledgment of Gods Omnipotency and All-sufficiency, as the Fountain of all that grace and strength we beg for; and he that cannot rely on him for all that is necessary for this life and another, doth reproach him when he

And the glory. saith, *Thine is the Power.* The third acknowledgeth the thanks, the honour, the glory of all we are or have, to be due to him from whom all is received; and he that can impute any thing to himself as his own acquisition, can never be thought in earnest when he saith

Amen. [*Thine is the Glory.*] The *Amen* that concludes, is but a solemn style of the Jewish first, and then Christian Church; either noting the faith of him that prayes, and confides that what he here prayes for shall be granted; or only a recollection of all that is before prayed for by the speaker (by which all that are present, use to make themselves partakers of the severals, and to express their joyning in each with him) [*So be it.*] Answerable to what is at length in our Litany [*We beseech thee to hear us good Lord.*]

S. *I perceive after the recitation of this Prayer, one appendage there is which cometh in as it were in a* parenthesis, *before our Saviour proceeds to the next matter* [For if we forgive men their trespasses, &c. ver. 14, 15.] *What is the meaning of that?*

C. It

C. It is a returning by way of review, or giving a reason of one passage in the former Prayer, (and but one, as if that were the most hugely important of any) to wit, why those words [*as we forgive them that trespass against us*] were interposed; namely, because in Gods forgiving of us, he hath a peculiar respect to our free pardon and *forgiving of other men;* as appears by the Parable, *Matth.* 18. 35. where he that had his debt forgiven him by the King, yet going out and challenging his fellow-servant, and exacting payment from him, hath the former forgiven debt most sadly brought upon him again; and this applied there (Vers. 35.) particularly by Christ to every of us, who *from our hearts forgive not our brethren their trespasses.* And therefore whosoever prayeth for forgiveness in this prayer, doth not only oblige himself to forgive all others, but he doth even curse and bring down imprecations upon himself, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. It will therefore be most absolutely necessary for every man that takes this prayer into his mouth, first to put all malice, desire of revenge, or grudge out of his heart; or else his prayer shall be turned into a curse to him: and that is the importance of this passage. Prayer for Pardon obligeth to forgive.

S. *You have passed through the second period of this Chapter, the weighty duty of Prayer, together with the Cautions and Directions belonging to it. Let us now by your leave advance to the third, reaching through the next three Verses,* 16,17,18. Moreover when thou fastest, &c. *Where first, I pray, what is the importance of the phrase* [Moreover] *because that was not formerly used in the second of the three?* Sect. III. *Of Fasting.*

C. It first noteth this duty not to be so ordinarily and frequently taken notice of as the former, (and therefore a note of remark is prefixt to it.) Secondly, that this is also a duty necessary to be superadded to the practice of the other two, if we will be Disciples of Christ; it being a part of the worship of God also, especially when it cometh in conjunction with them.

S. *Well then, I shall presume you will continue the same*

same method of handling this which in the former two you have observed; by taking notice of 1. a duty supposed, 2. a caution interposed. *I shall desire to receive first what you will recommend unto me for the Duty which is here supposed,* [thou, when thou fastest.] What kind of fasting *is here spoken of?*

C. Not the solemn prescribed Fasts of the Jews, (for those were not to be concealed or dissembled) such as the great day of expiation, called the *Fast which God hath chosen* (described *Isaiah* 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath-day, but both there and *Lev.*16 31. and 23.32. and *Num.*29. 7. most clearly belong to that day of *expiation*;) nor those other three added to that under the time of the second Temple: but dayes of private Fasting, that every one prescribed themselves as free-will offerings, some once, some twice, some oftner, every week, denying themselves their lawful ordinary food, commonly not eating till the going down of the Sun, and then very moderately also. Which exercise as Christ dislikes not, but rather approveth it by his mention here; so he desires to free and rescue it from the vain-glorious design of Pharisaical Hypocrites in the using of it. But before you will be well capable of hearing and assenting to your duty in this of Fasting or denying your self your lawful food, it will be necessary by way of preparative, for you to know your duty in respect of sobriety; or what eating or drinking (abstracted from the super-addition of this duty of fasting) is lawful for Christians. For as he which is not advanced so far in the School of Nature as to observe rules of Justice, will scarce be a fit auditor of the doctrine of Almsgiving premised; so certainly he that hath not submitted himself to the rules of Sobriety, will be hardly brought to hear of Fasting: and besides, the truth is, that the unjust mans alms will avail him little, and as little the Drunkards or Gluttons fasts. And therefore it will not be amiss a while, before we proceed, to take in the consideration of this duty of Sobriety.

S. *I acknowledge the reasonableness of the Proposal.*

pose. What then do you mean by Sobriety? Of Sobriety.

C. That Temperance in eating and drinking which (whatsoever may be said of it under the Old Testament among the Jews, who being allured to the service of God (especially) with the representation of temporal promises, of plenty, &c. could not so fitly be interdicted the liberal use of meats and drinks, but might be allowed somewhat in that matter which is not allowable to Christians, at least might be so far permitted the exceeding of those strict terms of Sobriety without danger of the like punishment) is now strictly commanded Christians in the New Testament, and that under threat of damnation to him that frequently, or willingly and indulgently, offendeth herein. Thus 1 *Cor.* 6. 10. it is said of * *drunkards*, that they *shall not inherit the Kingdom of God*: Where the word is not to be restrained to those who drink to bestiality, to the depriving themselves of the use of their reason, that drink drunk, as we say; but belongs to all that drink wine or strong drink intemperately, though through their strength of brain they be not at present intoxicated by it. So *Gal.* 5. 21. among the works of the flesh, *which they that do shall not inherit the Kingdom of Heaven*, there is mention of * drunkenness, and revellings, or comessations, or excess in eating. So *Rom.* 13. 13. both are together forbidden; * surfeitings, or excess in eating, and drunkenesses, or excess in drinking. And so 1 *Pet.* 4. 3. * Excess of wine, comessations and drinkings. And on the other side is sobriety commanded, 1 *Thess.* 5. 6, 8. And *Titus*, Ch. 2. it is mentioned as a special design and end of the appearing of Christ, that we should be instructed to walk (justly, and piously, and) *soberly in this present world*. The first of those three referring to our duty to our Neighbour, the second to our duty toward God, and that of sobriety to our duty toward our selves, (nothing tending more to the preservation of our selves than that; and nothing being more hurtful and more unagreeable with that charity which we ow to our selves, our bodies as well as souls, than intemperance) and so in those three is the whole duty of man comprized.

* οἰνόφλυγες (from οἶνος strong or sweet wine) all one with Vinosi or Vinolenti.

* μέθαι καὶ κῶμοι.

* κῶμοι & μέθαι.

* οἰνοφλυγίαι, κῶμοι, πότοι.

S. How

S. *How many* ſorts of exceſs *in eating and drinking be there, to which* Sobriety *is oppoſed*?

Exceſs in eating and drinking, of two ſorts. In Quantity

Quality.

C. The exceſs is of two ſorts: one in the quantity, when we eat or drink to the overcharging of the body; and the ſobriety contrary to that, is the eating and drinking no more than agrees with the health and good temper of it, though we do allow our ſelvs the pleaſures and delights in choice of meats, &c. Another exceſs there is in the quality or delicacy of meats or drinks, and a ſtudied care and purſuit of ſuch as are thus moſt delightful; and the ſobriety contrary to this, is when we content our ſelves with that meat and drink which is neceſſary or uſeful to the health and ſtrength of our bodies, and neglect or deſpiſe all other delicacies.

S. *Are both theſe kinds of* exceſs *condemned, and* ſobrieties *commanded us Chriſtians*?

C. Some difference there is in this matter. The former of thoſe exceſſes is ſo expreſly forbidden, that he that uſeth it is *excluded from the Kingdom of God*, 1 *Cor.* 6. 10. *Gal.* 5. 21. And conſequently the contrary ſobriety is ſtrictly commanded under that heavy penalty. But the ſecond kind of exceſs is not ſo certainly and expreſly forbidden, nor the contrary ſobriety ſo diſtinctly and peremptorily commanded under penalty of *excluſion from the Kingdom of Heaven*, to him that uſeth that exceſs only in the choice of meats that are moſt delicious. Yet becauſe it is not improbable that the words in the original do belong and extend to quality as well as quantity, *i. e.* to exceſs in either, (and the * word uſed for drunkards and drunkenneſs, comes from the word that ſignifies * ſweet as well as ſtrong wine) and becauſe there are two conſiderations which make this exceſs in the quality or delicacy to be unagreeable to the compoſition of the Evangelical rule of life, I cannot but ſay that this kind of ſobriety is commanded alſo, and that the contrary habit to it deſerves to be deemed a ſin.

* μέθυσοι, μέθυ.
* μέθυ.

Two conſiderations pertaining to the latter.

S. *What be thoſe two conſiderations*?

C. 1. The hope of eternal life and endleſs ſpiritual joyes, that are propoſed to us in the New Teſtament; which

which if they be ever ſuffered to enter into and fill our hearts, will produce a diſ-eſteem and mean opinion, and in time a contempt and ſcorn, of all carnal delights and pleaſures, will bring us to an *uſing* (the pleaſant part as well as the profitable of) *the world as if we uſed it not*, and (ſo we may have *food convenient for us*) a not caring for any choice or ſuperfluity, an abſtaining purpoſely from all ſupervacaneous pleaſure. The ſecond conſideration is the duty of charity and liberality to our poor brethren, required of us and recommended to us in the Goſpel: In which, he that fares deliciouſly, and takes care (not only for the preſerving of the health and ſtrength, but alſo) for the pleaſing and entertaining of his palate, will ſurely be leſs able to diſcharge his duty; that ſupervacaneous pleaſure bringing a ſuperfluous expence and charge along with it. Theſe two conſiderations make it very hardly ſeparable from ſin, for any man to allow himſelf this ſecond kind of exceſs: Though I ſhall not be over-forward to pronounce damnation on him that is guilty of it; 1. becauſe I am not ſo ſure that there is in the New Teſtament any particular direct immediate command againſt it; 2. becauſe the vertue of ſobriety, eſpecially in this ſecond ſort, conſiſts not in any one point indiviſible (ſo that it ſhould poſſibly be reſolved, that he that eateth this kind of meat ſinneth not, and he that eateth any more delicious doth ſin;) 3. becauſe there is no certain rule by which to define delicious meats, that being moſt delicious to one which is leſs to another; 4. becauſe indeed to a temperate healthy man the plaineſt and ordinarieſt meats are moſt delightful and pleaſing alſo. On which and the like reaſons I ſhall not make haſte to condemn or terrifie any man in this matter, nor tell him the abſtaining from delicacies is by any expreſs precept required of him; but only mention to him theſe ſeven things. Firſt, that it is a vile & unchriſtian thing to ſet the heart upon ſuch mean carnal delights: Secondly, that what I can conveniently ſpare from my ſelf, I ſhould reſerve for thoſe that do or may want it: Thirdly, that there is exceſs in the quality as well as quantity of meats and

drinks; and that the excess in, or indulgence to, the former is a most forcible provocation to the latter, which is acknowledged a damning sin: Fourthly, that a Christian may do better to deny himself lawful pleasures, than to do all that is not unlawful: Fifthly, that the end of eating and drinking is the preservation of health and strength, and not the delighting the palate: Sixthly, that though a well-tempered healthy mans appetite ordinarily demands those things that are fittest for him, and consequently in that case the satisfying the appetite may not be amiss, yet first, the appetite is oft intemperate in its demands, oft demandeth this or that, which by some custom it hath been used to; and then that custom being equivalent to a disease sometimes, sometimes the author of some real disease, that disease should be cured, and that appetite mean time not obeyed: secondly, the appetite is tempted many times by the object, either really present, being set before us, or imaginarily, being represented by the phansie; and then the motion of the appetite is no argument of the meetness of satisfying it. Seventhly, that fasting (or abstinence wholly) is also a Christian duty to be used sometimes. And by these rules I shall leave any prudent and sincere Christian to direct himself in this matter, and desire him in the fear of God to be careful that he offend not against that Christian necessary duty of sobriety in any kind.

Of Feasting.

S. *But may not* Feasting *be lawful now among us Christians and so* delicious *fare?*

C. Feasting, as it is an expression of thanksgiving to God, and celebration of some act of his mercy; as it is an act of hospitality for the receiving and treating of others as well as our own family; as it is a means of preserving and encreasing mutual love and charity among men, is certainly now lawful and commendable: But all these ends and uses may be provided for without luxury and delicacy, (only variety perhaps will be useful in sundry respects) and again without any mans overcharging himself, and therefore will never be an excuse or apology for either. And as for honest mirth and chearfulness, it will not at all be provided for by immoderate

derate or delicious eating or drinking, but rather hindred by it; raised tumultuously perhaps by that means for the present, but then apt to degenerate into scurrility, &c. and withal attended with bitterness in the stomach, with satiety and drowziness, which is most contrary to it. In brief, the true Christian Feasting is when the poor and rich meet at the same common entertainment, and they that want partake of others plenty in the same common meal, contrary to the [* *Every man his own supper.*] Where for one to be drunken, *i. e.* to eat or drink excessively, is as great a solecism as for another to go away hungry. * ἴδιον δεῖπνον. 1 Cor. 11. 21

S. *I shall hope to lay that doctrine of* sobriety *to heart, and so to be in some measure qualified for that superstruction and superaddition of* fasting, *which occasioned this discourse. Which because you resolved to be a* duty supposed *in a Christian and acceptable to God under the Gospel, I must first desire the ground or reason of that affirmation.* of Fasting.

C. 1. Because it is here in the same manner joyned with the two former, *Almsgiving* and *Prayer*, which are unquestionably such duties. 2. Because it is here promised a reward by Christ, if it be not blasted by vain-glory. 3. Because it is foreseen by Christ to be that that men are apt to expect praise for among men. 4. Because Christ in other places approves, if not commands, the use of it; only affirms the season for his Disciples to fast, to be then not so agreeable, *because the Bridegroom was with them*, Matth. 9. 15. *But when the Bridegroom should be taken away, i. e.* after the death and departure of Christ, *then shall they fast in those dayes.* 5. Because Christ bringeth in the Pharisee boasting that he *fasts twice in the week*, and layes no manner of censure on him for so fasting, but only for the pride in boasting of it: and (I remember) it is S. *Chrysostoms* direction, that we should only *avoid the Pharisees pride, but not neglect his performances*; as on the other, *forsake the Publicans sins, and retain his humility.* 6. Because it was prevalent with God (being joyned with Prayer) to the working of miracles, *Matth.* 17. 21. and so again A duty.

probably *Acts* 1.14. for the obtaining the presence of the holy Ghost in a special manner, *Acts* 2. 1. and used by the Apostles before the Ordination of Ministers, *Acts* 13.3. and 14.23. 7. Because the performance of this is thought by St. *Paul* a sufficient occasion for a temporary *parting of man and wife*, 1 *Cor.* 7. 5. which otherwise he would not advise; which signifies this to be an employment of weight among Christians. 8. Because it is mentioned by St. *Luke* as a part of the worship of God, joyned with Prayer, in *Anna*, *Luke* 2. 37. of whom it is said, *That she departed not from the Temple,* * *serving*, or *worshipping*, *God in prayers and fastings night and day*; of which, I conceive, this is the importance, That she constantly frequented the Temple at the hours of Prayer, (not that she dwelt or continued alwayes there; for v. 38. there is mention of her coming thither) and used constant observations of fasting, and in so doing worshipt God. 9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have been at a time of his fasting and praying. 10. Because of the many good ends and uses to which fasting is proper, and in respect of which it looks yet more like a Christian vertue than considered as a bare abstinence from a meal it doth.

* λατρεύοντα

S. *What be those ends or uses?*

The uses of it.

C. 1. As an act of self-denial, which it is, when otherwise I would eat, but chuse rather to abstain, to perform this act of that which in general Christ requireth of his Disciples. 2. As an act of * revenge, which you find among the effects of godly sorrow, and parts of repentance, 2 *Cor.* 7. 11. and such may fasting be, if on consideration of (and by way of punishment on) my former plenitude and luxury, I now think fit thus to punish my self. 3. As a means of expressing my humiliation for sin, in time of Gods wrath lying upon a nation or any particular person, & for the averting of that wrath: to which fasting hath been alwayes counted very agreeable, and found to be very successful, both in the Old Testament and in all stories of the Church. 4. As a means to fit any man the better for the performing the duty

* ἐκδίκησιν.

duty of Prayer as he ought. To which purpose he that doth not acknowledge its propriety of usefulness, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sure commend it to him. 5. As a means to enable me to the performing of works of mercy, by giving that to the poor which is spared from my self; which therefore should be alwayes observed in either publick or private fasts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast for covetousness, as others do for strife, *Isa.* 58. To which purpose it is that you see here *Alms, and Prayer, and Fasting*, joyned together by Christ, not to be divided by us. If the meal we fast from bring any thing to our purses, it will not be accepted. For *Isai.* 58. the Fast which God hath chosen, or that which is acceptable to him, is said to be that, *when we break the bread to the hungry*, &c. 6. As a means to abate the desires and luxuriances of the flesh, and make the body more tractable and tame, and patient of receiving the dictates of Reason; and to subdue in it inclinations toward uncleanness, when those are likely to prove too strong for us. To which purpose that fasting should be useful, it will not be hard for any man to guess that considereth the cause of carnal desires in the body, and that old saying, That without *Ceres* and *Bacchus* (the Belly deities) *Venus*, or incontinent desires, grow cold.

S. *Is all kind of Fasting then acceptable to God?*

C. No certainly: To fast out of sorrow or mourning for the death of a friend, is not so, (though not sinful neither.) To fast to save the charges of eating, to be the better able or more at leisure to transact business of the world, is not so, (though again not sinful.) And by these you will guess at some other kinds also. Yet you may mark still, that one thing there is in all fasting, to wit, self-denial, which though it is not by every one that fasteth proposed as an end, yet if it be so proposed, by so doing that fast shall be acceptable to God.

S. *I have yet one Objection against all which you have said in this matter, and it is this, That all this while you hav:* An Objection Against Fasting being a duty.

have not mentioned any command or precept of Fasting in the New Testament, and therefore do I not believe there is any such: and for the Old Testament, though there be a command for the observation of the great day of expiation every year, yet, first, that was only obligatory to the Jews; *secondly, it was a* Publick Fast, *and not pertinent to this place, which speaks of* Private Fasts; *thirdly, if it should be thought to concern us, yet being but once in the year, it would not be considerable. From all which, it being supposed that there is no* precept *now particularly obliging us Christians to fast, it may seem to follow, that fasting is not now acceptable to God.*

Answered. *C.* To your whole Objection I answer, 1. That there is no necessity of a precept of fasting, to assure us that it will be acceptable to God: there was no precept for voluntary oblations under the Law, (save only a direction when they were offered, that they should not be offered maimed, &c. as here there is, that we should not blemish our fasting with desire of praise of men) and yet they were accepted; and many other evidences have been produced to prove the use of fasting to be acceptable to God, though not commanded. 2. Though there be no explicite command of fasting in the New Testament, yet from the nature and constitution of the Gospel it may be collected that there are in some cases some tacite commands of it: As when all degrees of uncleanness, all satisfying the desires of the flesh, are forbidden, save only in lawful matrimony, and no allowance of polygamy or concubines. To him that finds himself unable thus to live in conjugal chastity, the using of means which may help to it are tacitly commanded by God; and so consequently fasting, if that be the only means left him (as many times it is.) And then, as the Disciples that could not cast out that Devil which would not go out but by prayer and fasting it is accounted infidelity by Christ not to use that means, *Mark.* 9. 19. so will it be the like unchristian sin in him that uses not this means, so necessary to so necessary an end. The same may be said in case the Magistrate

ſtrate under whom we live preſcribes the obſervation of it, or whenever any man ſeeth it neceſſary, or very probable that he ſhall be hindred from the performing of ſome duty (which he ows to the glory of God, or edification of his brethren) unleſs he faſt that day. Laſtly, the caſe may be ſo ſet, that a man may diſcern himſelf able without any detriment to his health, or danger of ſhortning his life, &c. to uſe frequent faſting, and withall by that means much advance his ſpiritual ends, have greater vacancy for holy employments greater ſtore for works of mercy, &c. and then ſure in this caſe the commands of praying and mercifulneſs will be alſo tacite commands of faſting. So that though there be not any particular explicite precept, obliging every man whatſoever under pain of ſin to faſt ſimply, thus, or thus often; yet tacite commands there may be to them that are by any of theſe circumſtances fitted for it; and even to thoſe that for the preſent are not, it will yet be fit to be conſidered and counted of as a duty that they may be concerned in; and that if in no other reſpect, yet in this, that they are Chriſtians who aſpire to an angelical life and inviſible joyes, and ſhould therefore deny (and by that wean) themſelves of thoſe ſenſual, corporal pleaſures of eating and drinking, ſo far as to preſervation of life and health, and to their duty to themſelves may be agreeable.

S. *How often then ſhould a Chriſtian faſt?*

C. By what hath been ſaid you will gueſs it unlikely that I ſhould undertake to preſcribe poſitive ſet rules for this; the duty I ſhall leave to you as a voluntary oblation for you to offer as frequently as prudence joyned with due care of your health, and as piety and the Spirit of God ſhall prompt you, and only tell you theſe three things. Firſt, that the Phariſee *faſted twice every week*, and that that was never cenſured in him as a piece of Phariſaiſm or hypocriſie or fault of any kind, but as commendable, if he had not boaſted of it. Secondly, that every Chriſtian ought to have his ſolemn ſet dayes for the performing that great and weighty duty of Humiliation, in calling himſelf to account for all his ways, and Times of Faſting.

confessing his sins to God more particularly; and those days should not be too slow in their returns, lest his Soul be too deep in arrears, and so unwilling to come to accounts at all. It is very reasonable for every man or woman of leisure to set apart one day in the week for this turn; or if the whole day or any other part of it may not thus be spared from the business of his calling, yet the dinner-time that day may be borrowed from eating, and thus more usefully employed without any disturbance to his other affairs. And he that useth not some such constant course (which yet on special occasions may be altered) will be in greater danger to be found and censured a neglecter of the duties of a Disciple of Christ. Thirdly, that over and above this common duty of all men, some other wants there are or may be in this or that man, to the repairing of which fasting may be very instrumental, as hath been shewed: and to proportionably is to be more frequently used by them who have this need of it; of which their own conscience in the fear of God is left the Judge. All this hath been said of Private Fasting, because that is peculiar to this place: For Publick Fasting, the direction must be had from the Laws where we live; which so far at least oblige every one, that he offend not against them either contemptuously or with scandal.

S. *I shall now desire Gods direction and grace to encline me to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former omissions of it, which truly have hitherto been very great.*

You may please now to proceed to the Caution *interposed, wherein I shall presume it superfluous for you to say much, having twice already insisted on it, in order to prayer and almsgiving.*

The Caution in it.

C. The Caution is it self in plain intelligible words, [*When you fast, be not as the Hypocrites, of a sad countenance, for they* (*disfigure*, we read; perhaps the word only signifies) *vail*, or *cover*, *their faces*, as mourners were wont to be, *that they may appear to men to fast*] but (rather than so) *do thou, when thou fastest, anoint thy head,*

head, and waſh thy face, (for thy outward guiſe, appear in thy ordinary countenance and habit; for the Jews were wont to anoint themſelves daily, unleſs in time of mourning) *that thou appear not to men to faſt, but to thy Father which is in ſecret;* that thou mayeſt appear deſirous to approve thy ſelf to him only, who only is able to reward thee.

S. *You have now paſt through thoſe three great Chriſtian duties, which by their ſo near confederacy here, and by what you have ſaid of them, I find ſo linked together, that it is very reaſonable we ſhould ſet apart ſome time for the joynt practice of them all together: for though it may be fit to give alms when I pray not or faſt not, and to pray when I neither give alms nor faſt; yet ſure my faſts wherein the expence of a dinner is ſaved, ſhould be joyned then with Almſgiving (to wit, giving to the poor that which is thus ſpared) and alwayes with Prayer.* God give me a heart thus to practiſe it.

Sect. IV. *Of the deſire and love of wealth.*

Having thus far advanced, you may pleaſe to proceed to that that follows, which I perceive to be a new matter, [Lay not up for your ſelves treaſures upon earth, &c.] *and ſo on in one continued thread to the end of the Chapter. Of all which what is the chief ſummary importance, you may briefly tell me.*

C. There are two things to which all the enſuing ſixteen Verſes belong, and the ſecond of them appendant to the former, into which the diſcourſe inſenſibly glides. The former is for the mortifying of all deſire and love of wealth: the latter for the moderating our worldly care or ſecular providence, which I told you would ſerve in ſtead of (and might be laid up by us as) an improvement of the Tenth Commandment, [*Thou ſhalt not covet.*] The former is ſet down in the ſix enſuing Verſes, 19, 20, 21, 22, 23, 24.

S. *Why do you refer theſe words,* Lay not up, &c. *to the mortifying of* deſire and love of wealth?

C. Becauſe a Treaſure is a metaphorical word, to ſignifie that which men deſire and love moſt importunately, and ſet their heart upon; and ſo the prohibition of *laying up our treaſure on earth,* is in effect the forbidding

to

to love or desire or set the heart upon any earthly riches as a possession; but only to use them so as may most improve our future account, *i. e.* by liberal dispensing of them to raise a bank which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation, he mentions 1. The vanity and uncertainty of worldly riches; which evidences how unfit they are for our hearts to be set upon. One kind of them, that which consists in costly vestments, the Moth, a poor despicable creature, can and doth destroy and make useless: another kind, our Corn, and other the like Fruits of the earth, (of which the Fool so applauded himself, that he had *store for many years*) * eating (for so the word rendred *Rust* doth signifie) whether of men, or (the ordinary attendants of granaries) vermin, bringeth to nought; or if you will retain the word in our Translation, [Rust] it must then be taken in that notion as it belongs to Corn in the field, and is called * Smut, when by some wind or the like the grain is smitten or blasted, and made good for nothing. And then for money, or our any other kind of treasure, never so closely and safely lockt up, thieves can and ordinarily do *break through and steal it from us.* And it is observable that that Moth, and the like, are *bred in the things themselves; and so those kind of possessions are subject to these destroyings when no outward violence approaches them: and that is a mighty evidence of the vanity and uncertainty of riches, that many times vast estates and possessions do insensibly, no man knows how, crumble and moulder to nought, rich men without any visible expenses come to arrant beggery, and all the providence in the world cannnot keep them from it, but rather betrays them farther; the greater their love of money is, the swifter their ruine follows them. And 2. the infatuating power of riches, whenwe come once to love them, to resolve to have them, (which S. *Paul*, 1 *Tim.* 6. 9. calls, **they that will be rich*) and to that purpose to serve or wait upon them, which way soever they lead us: Our hearts are then so wholly set upon them, that we cannot at all serve God, or endeavour to approve our selves to

Vanity of Wealth.

* βρῶσις.

* ἰωσὶβη rugo.

* Καθάπερ σήπεται ἱμάτιον, ξύλοις δ' ὅμοιος σὴς καὶ τερηδὼν συμφυεῖς ἐστὶ λύμαι, δι' ὧν καὶ πόλεις ἐξέθηκεν διαφθείρονται βλάβας, ἃ δ' αὐτὸ φθείρονται συγχωρεῖν καὶ αὐτὸν πρέπον &c. Polyb. Hist. l. 6. p. 59. A. The infatuating power of it.

* οἱ κακόμοιροι ἄνθρωποι.

to him. This our Saviour proves by the contrariety of the commands of these two Masters, *God* and *Mammon*: for if their commands might be subordinate one to the other, they might both have their answerable obedience; God in the first place, and Mammon or worldly wealth in the subordination. But Gods commands being contrary to Mammons, *i. e.* to those courses which are necessary to the getting of riches, he that will grow rich (that is bent on that design) must give over all hope of being (or passing for) Gods servant.

S. *What be the commands of God that are so unreconcilable with the service of Mammon, or vehement desire of wealth?*

Gods command unreconcilable with Mammons.

C. 1. His command of doing justice, exact justice, as that excludes all violence, fraud, oppression, *&c.* 2. That command of the justice of the tongue, in performing of promises, though to the greatest hindrance and damage, and in not slandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That command of selling and giving to the poor; *i. e.* if otherwise thou canst not relieve thy indigent Brother in distress, but by selling somewhat of thy own, then to do that, though it be most unlike to prospering or thriving in the world. 5. That command of freedom and ingenuity of spirit, of unconcernedness in these worldly, inferior, transitory things, of self-resignation, dependence on Gods providence for our daily bread; in stead of all the carking infidelity of the worldling. And 6. That precept of earnest desire and contending for peace. 7. That of meekness, patience, praying for enemies.

S. *How are all those so unreconcilable with* Mammons *commands?*

C. You will discern it in the particulars. 1. Mammon prescribeth violence to every man, oppressing the poor righteous man, any that stands in our way to our espoused gain. 2. Mammon commands (not only despising our faith in performance of disadvantageous promises, but also) false accusing, blasting, defaming of any which are likely to keep or get any preferment or possession,

sion that we have a mind to; as in the example of *Jezabel* toward *Naboth* it appears, when her husband had a longing after his Vineyard. 3. Mammon commands a perpetual unsatisfiedness, a kind of dropsie thirst, infused still more and more at the encreasing of our plenty: Mammon will not be thy friend, but on condition thou shalt be more importunate in getting wealth, more passionate in making court to Mammon after this increase than thou wert before; and so generally you may observe it, the more possessions men attain to, still the more covetous they grow. 4. Mammon commands tenacity, a most strict keeping of our own; nay, a perpetual desire of being a purchasing, of making some new bargains, of enlarging the walk: and if Christ require to sell and give, you see the rich man, Mammons servant, presently leaves him, he *goes away very sad, because he was very rich.* 5. Mammon hath all manner of slavish tremblings, cowardly, uningenuous fears for his subjects task, (quite-contrary to self-resignation) a dismal thoughtfulness at every apprehension of danger, a perpetual carking and hovering over his wealth, and a venturing on any the most unlawful, unchristian practice, whenever that great law of self-preservation, (as Mammon tells him) *i.e.* the law of Mammon, but of no other Law-giver, (I am sure not of Christ) suggests it to him. 6. Mammon commands war (for enlarging of dominion, of possessions) that more glorious name of piracy; which St. *James* seems to have considered, when he saith, *Wars come* * *from our pleasures, Jam.* 4. 1. which are surely those pleasures consequent to the delight or lust of the eye, desiring to have, *ver.* 2. It being most clear, that covetousness puts men upon all the most furious war, and contentions, and quarrels in the world. 7. Mammon sets men upon the most malicious acts of revenge of any thing: The covetous man hath still so many enemies in his black book, so many quarrels to answer, injuries to repay, trespasses to revenge, that his whole life is a kind of Hell to him; not knowing how to be quit with every of them, he is fain to treasure up quarrels many years together, and study nothing but the pay-

* ἐκ τῶν ἡδονῶν.

payments of ſuch debts. Other contrarieties might be mentioned between the commands of God and Mammon. God commandeth to *keep the heart*, Mammon the *wealth, with all diligence*, or *above all keeping*: *God* commands *ſorrow for ſin*, Mammon *ſorrow for loſſes*: God commands confeſſion of Chriſt and all Chriſtian truth, & never more than when it is moſt oppoſed, when it is like to bring moſt danger to the Confeſſor; Mammon commands *prudence, warineſs, time-ſerving, never hazarding any thing for truths ſake*: *The righteous is bold as a Lion*, when the Mammoniſts, with his wealth and heaps before him, dares not quatch without a licence from Mammon, and aſſurance that it ſhall coſt him nothing. Theſe and an hundred more contrarieties evidence the truth of our Saviours general ſpeech, [*That no man can ſerve two Maſters*] brought home to this concluſion, *You cannot ſerve God and Mammon*, and from thence enforce the prohibition of [*not laying up our treaſures upon earth*,] or ſetting our heart on worldly riches; which is the main importance of thoſe ſix verſes. But beſide, there is a poſitive exhortation in theſe verſes to charity and liberality, which is meant by *laying up our treaſure in heaven*, *i.e.* ſo laying out our wealth, as that it may bring us in thoſe everlaſting returns, as Chriſt explains the phraſe by the like in another place, *Give to the poor, and thou ſhalt have treaſure in Heaven*; and, *Make you friends of the unrighteous*, or tranſitory, or unſtable, *Mammon*, (contrary to the true durable riches) that *when you fail, they may receive you*, *i.e.* (by an Hebraiſm) you may be received (as, *this night they ſhall require thy ſoul*, is all one with, *thy ſoul ſhall be required*) *into everlaſting habitations*. And beſides other benefits of your liberality, this will be one, That when you thus lay up your wealth by giving it to God and his poor children, your heart, which duly follows that treaſure, will have no temptation to faſten on the earth, but on heaven, where our treaſure dwells, our hopes are laid up, our joy is to be expected, and ſo *there will our hearts be alſo*.

S. *I ſhall not trouble you longer with this matter, it being*

being so obvious and plain, only methinks two Verses there are in the midst of these which sound not to this matter, and are somewhat obscure; I beseech your help to direct me to the meaning of them: they are Verse 22, 23. [The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light; but if thy eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?]

C. These words, as they are mostly interpreted concerning the goodness or ilness of intentions, are not indeed very pertinet to the business in hand, of liberality, and of love of money; you may therefore give me your patience, while I give you the natural genuine interpretation of them, and then you will discern how pertinent they are to the present matter. To which purpose I shall first tell you what is meant by a *single and an evil eye*; secondly, by *light and darkness*; thirdly, by the similitude here used; and then, fourthly, how all belongs to the point in hand.

S. *What is meant by the* single and evil eye?

Liberality. * ἁπλοῦς.

C. The word * *single* signifieth in the New Testament, *liberal*; the *single eye, liberality, bounty, distribution* of our wealth to the poor. So *Rom.* 12. 8. *He that giveth* * *in singleness*, or, as our Margent readeth, *liberally*: 2 Cor. 8. 2. * *The riches of their singleness*, we read, *liberality*: ch. 9. 11. * *To all singleness*, we read, *to all bountifulness*: & ver. 13. * *Singleness of distribution*, we read, *liberality of distribution*, or *liberal distribution*: *Jam.* 1. 5. *That giveth* * *to all men singly*, we read, *liberally*. Contrary to this, the *evil eye* signifies *envy, covetousness, unsatisfiedness, niggardliness*, and all the contraries of *liberality*. So *Matth.* 20. 15. *Is thy* * *eye evil, because I am good?* *i. e.* Art thou unsatisfied therefore, because I have been more liberal to another? thou hast thy due, why art thou discontent, or unsatisfied? So *Matth.* 7. 21, 22. *Out of the heart cometh the evil eye*, i. e. *envy, covetousness, unsatisfiedness*. (For this is observable, that *envy* is generally set as the opposite to all liberality, and God by the * Fathers is said to be *without envy*, meaning most

* ἐν ἁπλότητι

* φλοῦτος ἁπλότητος

* εἰς πᾶσαν ἁπλότητα.

* ἁπλότητι κοινωνίας.

* πᾶσιν ἁπλῶς.

* ἢ ὁ ὀφθαλμός σου πονηρός ἐστι;

* ἄφθονος, Damas. as ἀφθονέστερος γενοί. Aristoph.

moſt liberal and bountiful.) The word which is here rendred * *evil*, being equivalent to an * Hebrew word which ſignifies the greateſt degree of illiberality or uncharitableneſs; and the word *eye* being added proverbially, perhaps becauſe that part hath moſt to do in covetouſneſs, which is called *The luſt of the eye*, 1 John 2. 16. * מרעה רשע

S. *What is meant by* light *and* darkneſs?

C. By *light*, Chriſtianity, or the ſtate of the Goſpel. We *are of the light*, and *walk like children of light*. And *darkneſs*, contrary to that, unchriſtian heathenish affections or actions.

S. *What is meant by the ſimilitude here uſed?*

C. That as in the body of a man the eye is the direction, ſhews it what it ſhould do, and if it be as it ought, directeth it the right way; but if not, leadeth into moſt dangerous errors: ſo in the man the heart (mentioned immediately before) if it be liberally affected, having *laid up its treaſure in Heaven*, and faſtned it ſelf on it, will direct the man to all manner of good Chriſtian actions; but if it be covetous, unſatisfied, worldly, hard, illiberal, it brings forth all manner of unchriſtian, heathenish actions. And then *if the light that be in thee be darkneſs*, if the heart in thee be unchriſtian, heathenish, *how great is that darkneſs?* what an unchriſtian condition is this?

S. *I ſhall not now ask you how all this belongs to the point in hand.*

C. It is indeed plain enough already, that it belongs perfectly to the buſineſs. And this is the ſum of all. 1. That liberality and charity in the heart is a ſpecial part of Chriſtianity, hath a notable influence toward the production of all Chriſtian vertues, and a main argument and evidence it is of a Chriſtian to have this grace in him. 2. That uncharitableneſs, worldly-mindedneſs, unſatisfiedneſs, uncontentedneſs, envy, covetouſneſs, is a ſin of a very ill effect and conſequence; betraies a man to all moſt unchriſtian ſins, *fills him full of iniquity*, (according to that of St. *Paul*, 1 *Tim.* 6. 10. for *the love of money is the root of all evil*, &c.) and is a ſad ſymptome, where

The influence of it on all Chriſtian vertues.

whereever we find it, of a great deal of ill beſides. All which comes in very pertinently on occaſion of thoſe words, *Where the treaſure is, there will the heart be alſo*; and is a foundation for that appendant affirmation [*You cannot ſerve God and Mammon.*]

S. *You have fully cleared this difficulty, and paſſed through the firſt of the two things contained in the remainder of this Chapter, that which pertains to the mortifying* all deſire and love of wealth. *God make it ſucceſsful in my heart, to work all covetous earthly affections out of it, and plant all contrary graces of liberality and mercifulneſs in their ſtead.*

Sect. V. *You will pleaſe now to proceed to the other thing, the moderating of our* worldly care *and* providence, *in the following words,* [Take no thought for your life, &c.] *and that taking its riſe from the former* [Therefore I ſay unto you, Take no thought, &c.]

Of the Tenth Commandments.

Being come unto this, I cannot but remember my ſelf, and put you in mind that you formerly told me, that I might reſerve my expectation of this, as of an improvement of the Tenth Commandment of the Decalogue: How may that be cleared?

C. By obſerving the importance of the negative part of that precept of the Law, which is directly the prohibition of all covetous thoughts, and deſires of other mens poſſeſſions, (expreſt after the manner of the Hebrews by enumeration of particulars, the *houſe*, the *wife*, &c. and by way of analogy, the honors as well as wealth, all conſidered as the poſſeſſions of other men.) This prohibition immediately contains a poſitive command of contentedneſs with our preſent eſtate, whatever it is, without any deſire of change, murmuring, repining, diſquieting of others: and ſo thus much is contained in that Old Commandment, A greater and ſuperior degree, in which matter is this of *not taking thought for the morrow*: for that prohibition doth not only reſtrain our appetites from roving to that which is other mens, from diſquieting and diſturbing of others, and (as the laſt Commandment is deſcribed, *Matth.* 10. 19.) the depriving (in thought, and endeavor, and wiſh) the laboring

to

to get away from another man that which may by his loſs (and not otherwiſe) accrew to me; but this of not *caring for the morrow*, is the not diſturbing or diſquieting my ſelf, the turning out all worldly thoughtfulneſs out of my breaſt, and not only thoſe which are terminated in anothers loſs or damage.

S. *Will you then be pleaſed to proceed to that Chriſtian pitch which is here ſet down?*

C. I ſhall now proceed to that point, which takes up all the verſes to the end of this chapter, and in it only detain you with two things. 1. The precept or doctrine of worldly thoughtfulneſs. 2. The inforcements of it, ſhewing how reaſonable it is to be obſerved and practiſed, though it ſeem a ſtrange doctrine. Of worldly care.

S. *To begin with the firſt, what care and ſolicitude is it that is here forbidden?*

C. It is ſet down in theſe three ſeveral phraſes. Firſt, * *Take no thought for your life, what you ſhall eat, or what you ſhall drink; nor yet for your body, what you ſhall put on*, Ver. 25. Secondly, * *Take no thought, ſaying, what ſhall we eat, &c.* Ver. 31. And thirdly, * *Take no thought for the morrow*, Verſ. 34. From all which it appears that the thing here forbidden is that, whatever it is, which is the full importance of the Greek word rendred [* *taking thought*] which being derived by Grammarians from a phraſe which ſignifies in Engliſh to [* *divide the mind*] doth then ſignifie a *diſtraction of mind*, or *anxiety*; and that a want, (or littleneſs) a defect of faith, Verſ. 30. a not believing as we ought, that God that gives us life and bodies, will allow us means to ſuſtain one, and array the other. S. *Luke* expreſſes it by a word which we render * *doubtful mind*, or careful ſuſpence, but ſignifies *hanging betwixt two*; as not knowing how to reſolve whether God will do this for us or no. Or perhaps it is a figurative ſpeech from a word ſignifying a * *watch-tower*, or *high place*, whither men get up to ſee what is coming, which is an argument of great fear and care in them. Now that I may give you the clear evidence of the Chriſtian doctrine in this matter, I will deliver it diſtinctly in theſe few

* μὴ μεριμνᾶτε.

* μεριμνᾶν.

* μεριζόμενον.

* μετεωρίζεσθε.

* μὴ ἐν πτώσει ὑψηλοῦ, Eccleſ. 37. 14.

few Propositions. First. That this is a truth (infallible truth) of Gods, That God will for the future provide for every servant of his, food and raiment, a competence of the necessaries of life. This truth may appear by the promises to this purpose in the Scripture. Two there are of this nature, that the Margents of our Bibles in this place refer to: *Psal.* 55. 22. *Cast thy burthen on the Lord, and he shall sustain thee*, 1 Pet. 5. 7. *Casting all care on the Lord, for he careth for you.* To which you may add Christs promise, that *if we ask we shall have, if we ask not amiss*, saith S. *James*; which sure we do not, if we ask but what he taught us to ask, *this day our daily bread, i. e.* (as in the explication of the Lords Prayer was shewed) *day by day those things that are necessary for the remainder of our life.* Many other promises you will observe to the same purpose, and particularly this in this place by way of expostulation, Ver. 30. *shall he not much more cloath you, O ye of little faith?* intimating strongly a promise that he shall, and requiring faith or belief of this promise at our hands. Secondly, that want of faith or trust in this promise, not believing this truth, is a piece of the damning sin of infidelity, so charged here upon them that believe it not, Vers. 30. Thirdly, that any carking solicitude for the future is an argument of this distrust, this not daring to rely on Gods providence and Gods promise, and so an unchristian sin.

But is not every man commanded by the Apostle, 1 *Tim.* 5. 8. to provide for his own, especially those of his own house or kindred? *And if he doth not, defined* to to have denied the faith, and to be worse than an infidel? *Sure then this want of thoughtfulness and secular providence will rather be* infidelity.

Providing for our own.

C. Because you lay such weight upon that one place of S. *Paul* to *Timothy*, and seem to think it so contrary to this present doctrine of our Saviour, (which if it were, it would yet be more reasonable to bring S. *Paul* to our Saviour by some commodious interpretation, than to evacuate the force of all our Saviours discourse on this matter by this one place of S. *Paul*) and because

Rom.

Rom. 13. 14. the Apostles caution, being rightly rendred [make not provision for the flesh to coveting] or [turn not the care or providence for the flesh into coveting or getting away other mens goods] (forbidden in the Tenth Commandment) supposes that this *provision for the flesh* is apt to be so abus'd, I shall therefore first endeavour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a brief paraphrase. Vers. 3. *Let those widows which are widows indeed,* (*i. e.* which have neither husbands nor children to relieve them) be respected and relieved by the Church, Vers. 4. *If any widow having no husband, hath yet* (as it follows) *children or grand-children, let them, i.e.* those children, *learn first to shew piety or kindness to their own house, i.e.* to their parents, and so [a] repay or requite them for their paternal care, do what their parents had done to them, (see Vers 16.) Vers. 5. *But the widow that is perfectly such, i.e.* hath [b] no children to relieve her, she doth in that solitude and widowhood hope on God, *and continue in supplications and prayers* (at constant times) *night and day.* Vers. 6. *But she that lives luxuriously is dead while she lives.* Vers. 7. *And do you give such rules as these, that they may be blameless.* Vers. 8. *But if any man or woman do not provide for, or relieve those that belong to them, especially those that are of their family,* (as the parents must be resolved to be) *he or she hath denied the faith, and is worse than an Infidel.* Vers. 9. *Let none be chosen to be a widow which is less than sixty years old,* &c. You see this whole discourse is to shew what kind of person might be fit to be chosen to be a widow in the Church, one to be maintained out of the Churches stock; and among the rest of the qualities required of her this is one, that she must be one that hath no child able to maintain her, to provide for her: The word signifies (more generally) to [c] *take care of,* as a Father of a child, or as a child here of a forlorn destitute parent. And then still that differs much from the notion that worldly phansies affix to this place, thinking themselves obliged to provide estates and riches for them, whereas the

a ἀμοιβὰς ἀποδιδόναι. vices referre.

b μεμονωμένη. so μόνη Esth. 14. 14. signifies one that is perfectly alone, which we render desolate; and so Bar. 4. 16. μόνη is she that having her daughters carried away captive is left quite alone

c προνοεῖ, ὀπιμελεῖται. Helych. Προνοια, προνομησις, ἡ ὀπιμελεια, φροντις. So children that are exposed by their parents are ἀπρονόητοι in Harmenopulus.

words cannot be extended to command any more than this, That every Master or Mistress of a family must take care of, and relieve their parents and those of their family, (or which remain in their * house or family;) and then that will not come home to that thoughtfulness, or secular fore-casting, to which in your objection it was applied. The short is, The place refers to the duty of the rich, not to let the Church be burthened with relieving their poor kindred, especially their parents, which (are of their family) have a right to live in their house, and a propriety to be maintained by them, or that they do take care for and relieve them, (still supposing they are able to do it:) and so this belongs nothing to saving of wealth for them, but spending it on them when we have it, and not laying it on the charge of the Church to do it; and that will sufficiently weaken your argument. But then supposing this of secular fore-casting and providing for necessaries of life to be the thing here spoken of, (as it is apparent it is not, but only * relieving the parents out of what we have) then, to take away all scruple, and to reconcile this prohibition of Christs with this precept of S. *Pauls*, it will be necessary to add a fourth Proposition, That for present supplies, a Christian not only may, but must, use those lawful and proper means that are ordinarily in his power to use to the attaining that end: and this is so far from distrusting of God, or not depending and believing on him, that it is indeed a special act of this faith, the doing of what he requires us to do, and without our doing of which he hath not promised to supply us. His promises, which are the object of our faith, are not absolute, but conditional promises; they require and suppose a condition to be performed on our part, and then give us a right to the thing promised, and not before. Every man therefore must do somewhat himself to provide for his own, (and not to do so is infidelity in S. *Pauls* style; just as the Disciples are called faithless, for not casting out of the Devil *that would not be cast out but by prayer and fasting, i.e.* for not using that means to cast him out, *Mark* 9. 19.) must endeavour to be instrumental to Gods providence, and

* Οἰκείας.

* As Alex. Aphrodis. faith, πᾶν τὸ πρὸς οὐ τινος, ἀγαθόν τι τὰ προνεημένα περιποιεῖ, Ἀπορ. λυσ. βιβ. ἀ. ζητ. ιδ'. & Ammonius. in Schol. on the ἐ. φαναὶ, having resolved, that one of Gods operations is, προνοητικὴ τῶν καθ' ἑστήρων, providing for those that want, applies that of the Poet to it. Θεοὶ ἐν ἀπόροις, &c Gods giving them what they want making his (providing) and his (giving) all one.

and not fly to his extraordinary protection, when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all, but for the begetting or confirming of our faith; which cannot be the case when we neglect those means of making good Gods truths, which are already by him afforded us: but only when all lawful means have been tried improsperously, then it will be Gods season to shew forth his extraordinary power. In the mean time it is sufficient that he offer us means to bring us to that end which he promiseth; and if we neglect those means, and so fail in our performance of the condition required of us, we thereby discharge him of all obligation to make good the promise to us; which was not absolute for him to do without us, but conditional, for him to do if we failed not in our parts.

S. *But what are those* means *required on our parts, as subservient to Gods providence in feeding and cloathing us?*

C. I shall first name you some that are such means, and then others that are mistaken for such, and are not. The true means you may know in general by this mark, that all means perfectly lawful, (*i.e.* all things that are proper to that end, and are no way prohibited by God) are such, and all unlawful are not. But then particularly, first, Labour and diligence in ones calling is such a lawful means: As in spiritual, so in temporal things, if we * labour, or work, God will * cooperate. As in the war with *Amalek*, when Israel fights, God will fight with them: Poverty is the *Amalek*, our honest labour is our fighting against it, (and therefore the idle person is called, 2 *Thes.* 3. 6, 7, 11, * a disorderly walker; the word (being military) signifying one out of his rank, one that is not in file to fight against his enemy) and when we are thus employed, God our Captain, hath sworn that he will have war, will fight against that enemy, with us, for ever; and that, as the LXXII read in that place, * *with a secret hand* assisting him that is thus busied, prospering him insensibly that is thus employed. A sure blessing on the laborious, *Prov.* 10. 4. *The*

Means subservient to Gods providence in sustaining us.

Labour.

* ἐργάζειν.
* συνεργεῖν.

* ἀτάκτως περιπατοῦν, ἀτακτοῦν.

* ἐν νευραίᾳ χειρί.

hand of the diligent maketh rich, and on the other side *he that will not labour*, saith the Apostle, *let him not eat*; which is there a piece of Apostolical discipline, to besiege idleness and starve it up; and that an image on earth of what it done in Heaven, it being the rule of Gods ordinary providence, that they that neglect the means shall not obtain the end. This promise being conditional (as all others) not to the idle, profane fiduciary, but to the faithful labourer; the absolute Stoical depender on Fate may starve for want of industry, die for want of physick, and be damned for want of repentance; and all this not through too much, but too little faith, the not taking the means along with him, which were predestined by him to bring him to a better end.

S. *What other sort of means is there required of us by God to this end?*

Prayer. C. Prayer to him for *our daily bread*; the condition without which there is no one thing which we have promise to receive from him: *Ask, and ye shall have*, &c. but not otherwise. So elsewhere the worshipping of God is joyned with the *doing of his will*, to make us capable of Gods hearing.

S. *What other means?*

Thrift. C. Honest thrift; the not spending upon our lusts, our vanities, those good things of this world that our labour and prayers have by Gods blessing brought in to us. For the prodigal may starve as well as the sluggard; he that drinks out his bread, as he that doth not earn is. God hath not undertaken for any sin, that it shall not ruine us: his protection is like that of the Law, for them only that travel in the day and in the rode; not for the disorderly walkers in any kind, that have any by-path, or night-work to exhaust that treasure that his providence hath, or is ready to bestow. And the same that I say of luxury, may be said of other harpies and vulturs, that leave men oft-times as bare as the high-way robbers; that flysin of close adultery, that eats out so many estates yea, and that other of strife and contention, that pestilence, as it were, that walketh in darkness, and devours the wealth as well as the soul. And there are no reparations

to

to be expected fron God for ſuch loſſes. One means more there is to which Gods promiſe of temporal plenty being annexed, we may well add it to the former, The exerciſe of acts of juſtice and mercy. *Bring you all the tithes*, ſaith God by *Malachi*, *into my ſtorehouſe*, Mal. 3. 10. *i. e.* both the Prieſts and the poor mans tithe, and *prove me now herewith, if I will not open the windows of Heaven, and pour you out a bleſſing*, &c. To which purpoſe the Jews had a proverbial Speech, * *Pay tithes on purpoſe that thou mayeſt be rich.* And there are many places of Scripture to the ſame purpoſe, which before were mentioned; and threatnings on the contrary, that the *withholding more than is meet ſhall tend to want.* To theſe perhaps may be added another means, having alſo the promiſes of long and proſperous life annexed to it, that of meekneſs and obedience; of which ſaith the Law, their *days ſhall be long in the Land*, flowing with milk and honey; and the Goſpel, that they *ſhall poſſeſs the earth*: as alſo it is affirmed of Godlineſs in general, that it *hath the promiſes of this life*, *i.e.* of ſo much of the proſperity of this world as ſhall be matter of contentment to them. Now theſe being by God deſigned as fit and proper means to the qualifying us for the performance of his promiſe, (his providing of ſecular ſufficient wealth for us) and the condition required on our parts, it will be but the believing of a lye, for any man to neglect theſe ſeveral means required on his part, and yet to claim or challenge the end promiſed on Gods part: in the ſame manner and degree as it is for the impenitent ſinner remaining ſuch, to believe and challenge the pardon of his ſins and ſalvation.

Acts of Mercy.

* Da Deci mas in hoc ut ditescas.

S. *I cannot but conſent to this truth, and acknowledge the fitneſs of the means, which you have mentioned, as truly ſubſervient to that end.*

But you told me there were alſo ſome were miſtaken for ſuch means, but are not: What are thoſe?

C. 1. Secular wiſdom, policy, contrivance, (for though this ſeem ſometimes to obtain that end, yet firſt, there is no promiſe made to it; ſecondly, it many times faileth of the deſign; nay, thirdly, it hath oft-times a

False Means.

most remarkable curse upon it. 2. Hoarding up all that comes, pinching the back and belly to fill the bag. 3. Going to Law, and contentiousness. 4. Tenacity, not giving or lending to those that truly want; the griping illiberal hand (*Give and it shall be given unto you*, not else.) 5. Immoderate care and solicitude; loving and courting of the world. 6. Deceit and injustice; and especially, Sacrilege and Perjury. Each of these in the esteem of the world are the fairest way to wealth, yet in the event prove the straight road to curses and poverty. It is a *snare to devour that that is holy*, saith *Solomon*, and *after vows to make enquiry*; and that snare meaning treachery to the wealth as well as the Soul. See the flying roll, *Zach.* 5.2. (which was formerly mentioned) and *the curse that it brought with it*, vers. 3. And that *entring into the house of the thief, and of him that sweareth falsly*, Ver. 4. *i. e.* on his family also, and it *shall remain in the midst of his house*, and never leave haunting it, till it *consume it with the timber and stones*: that which a man thinks would be best able to endure, the firmest part of an estate, moulders and crumbles away between the fingers of the perjured person; noting this to be a consuming sin, (and a consumption is an hereditary disease, an emblem of which is to be seen, *Num.* 5. in the perjured woman, Ver. 27. *The water that causeth the curse, shall enter into her, and become bitter, and her belly shall swell, and her thigh rot*, those two parts of the body that have relation to the posterity.) 7. Distrust of Gods promise, for sure never any man got any thing of God by not trusting him: He that will not take his word, must find out some other pay-master. 8. Oppression, violence, spoiling of others, (though that seem a sure present course to bring in wealth) for the threat of the Prophet *Isai.* 33. 1. belongs to such, *Wo unto thee that spoilest; when thou ceasest to spoil, thou shalt be spoiled.* Men are seldom suffered to tast any of the fruit of those sins, lest they or others should fall in love with them.

S. *You have now abundantly discharged your promise, in setting down the true and the pretending means.*

Have

Have you any more Propositions now to add to the four already mentioned in this business?

C. Only these two. 5. That he that useth these true means appointed by God, and discards the false ones suggested by the world, by Satan, or by his own ravening stomach, is more sure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, than all the worldlings arts can possibly provide him. He that gives over all anxious thought for himself, enters into Gods tuition, and then shall surely be never the poorer for not caring. 6. That the using of unlawful (though never so specious or seemingly necessary) means to the getting or preserving of worldly wealth, or the necessities of life, is a most direct piece of infidelity, most clearly forbidden in the phrase of *taking thought*: This being the distrusting of God and his authorized means, and flying to the witch with *Saul*, or rather the Devil, to help us to it; the [a] dividing our minds or [b] hanging betwixt two; or rather inded forsaking of one, and cleaving to the other; disclaiming God and his providence, and trusting to our selves and our own artifices. And this sure will be granted to be the greatest fury, the greatest perturbation and anxiety of mind imaginable, which thus drives us out of our Reason, our Christianity, to those courses which are most contrary to both.

[a] μεριμνα. [b] μετεωριζεσθε.

S. *I conceive the summe of your whole discourse on this matter is this, That for the good things of the world, God having made* promise *to give them to his servants, and his promise being* conditional, *requiring at our hands the use of means to obtain the thing promised,* It is our duty to use those means, labour and prayer, &c. and then so fully to trust God for the performing his promise, as never to have anxious or dubious thought about it; *never to flie to any unlawful means, to provide for our selves. And by this way of stating, I acknowledge our Saviours speech here fully reconciled with S.* Pauls *command of providence, whatsoever that might be thought to signifie, and so with* Christs *praying for temporal blessings, &c.*

Anxiety.

I have only one scruple wherein I shall desire your satisfaction, whether God doth not sometimes leave men destitute of food and raiment, and how then it can be infidelity to be anxious in that point. Or how can Gods promise of caring for us be said to be performed?

Destitution. *C.* I answer, 1. That it is not ordinary for men to be left destitute of food and raiment; and though sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his Steward, (the wealthy mans barn to be the poor mans store-house) no man is left destitute that is afforded this means. 2. There being so many other means (fore-named) required of us to be instrumental to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himself; and so the whole matter will be imputable to his default, and not to Gods. 3. That if the utmost be supposed which is imaginable, that some one be left so far destitute as to come to starve, yet may the promise of God remain true and firm; for that promise obligeth him not to eternize the life of any: which being supppposed, that he should die by famine is as reasonable and reconcileable with this promise, (which can extend no farther than that he will sustain us as long as he sees it fit for us to live, but no longer) as that he should die by sword or pestilence; and that death will be as supportable as many other diseases and deaths, of the Stone, Strangury, Dysentery, &c. 4. That suppose God do thus destitute us, yet our anxiety or solicitude, our using of unlawful means, can never be able to relieve or secure us; whatsoever we can in this case call to our relief, God can curse and blast also, and make it as unable to help us as the Reed of *Egypt*: and though sometimes God permits unlawful means to offer us help, when lawful fail us, to make trial of us, whether we will use them, and distrust God (who ought to be trusted and relied on, *though he kill us*) or no; yet it is far more ordinary for those who have fled to all manner of dishonest means of encreasing wealth, to come to absolute beggery and distress and contumelious ends, than in any mans observation

tion it will be found in the truſters in God to do. 5. Why may it not be thought and found true upon every mans ſelf-examination, that ſuch deſtitution, whenever it befalls a child of God, is a puniſhment of ſome ſin, which God in mercy ſees fit to puniſh here, and not in another world? As particularly that of littleneſs of faith in this matter; as *Peters* ſinking, *Mat.* 14.30. was a puniſhment of his fear, and doubting, and *little faith*, which ſome good men are very ſubject to, and whereſoever it is found, may expect to be puniſhed, as being it ſelf a ſin, and containing in it ſo many other ſins. 1. The ſin of diſobedience to Chriſts command here, in his [*take no thought*,] Verſ. 31. 2. The ſin of infidelity, μὴ μεριμνή-σητε. not truſting, and ſo denying (in actions at leaſt) Gods veracity, the attribute wherein he chiefly glories; giving him the lie, as it were, an affront and contumely to the Almighty. 3. The ſin of worldly-mindedneſs, placing our care and affection on ſuch baſe and inferiour objects, incurvation of the immortal Soul to a thing ſo much below it, and robbing God of his due, that peculiar Creature of his, the heart, ſo naturally his, and moreover ſo importunately begged for by him: not to mention many other ſins, which conſtantly follow this ſolicitude, (where it is once entertained, not as a tranſient paſſion, but a Chronical diſeaſe) though not conſtantly the ſame, as indevotion, impatience, unmercifulneſs, cowardize, worldly ſorrow, maligning of others, &c.

S. *Having thus largely explained the Prohibition, you may pleaſe to add in one word what is the contrary Chriſtian Duty that is here commanded by Chriſt?*

C. Praiſing God for our preſent wealth, and truſting him for the future.

S. *What do you mean by the former?*

C. Praiſing him four ways, 1. By acknowledging the receit; 2. uſing it, and rejoycing in it; 3. miniſtring, or communicating to them that have not, and 4. if any thing ſtill remain, keeping it as inſtrumental to Gods providence for the future, laying up what God gives us to lay up. Praiſing God.

S. *What do you mean by the latter?*

C. 1. Be-

Truſting him.

C. 1. Believing his promiſe; 2. obeying his directions in the uſe of his authorized means, and none elſe; and 3. referring the ſucceſs chearfully to him, and praying to him for it without doubting.

S. I conceive you have done with the Precept or doctrine, which now I ſee how fitly it is annexed to the former matter of not ſerving of Mammon, 1. *As an anſwer to the* Mammoniſts *reaſon or motive to his ſerving of* Mammon, [*that he may not be deſtitute on the morrow:*] 2. *As an improvement of that former exhortation, to which it may be ſeaſonably ſuperadded, but would never have entred or have been admitted without that harbinger. I beſeech God to ſink it down into my heart. To which end, I preſume you will give me your aſſiſtance by proceeding to the ſecond thing propoſed from our Saviours words here, the* Inforcements *of this duty, ſhewing how reaſonable it is to be obſerved by a Chriſtian.*

Seven enforcements of it.

C. I ſhall proceed to that, and give you the inforcements as they lie. A firſt inforcement is the conſideration of what God hath done to us already. 1. He hath given us life it ſelf, which is much more, and a far greater act of power and mercy, than to give food for the continuing of that life. 2 He hath given us the very body we take ſuch care of, and that is much more again than the raiment that muſt cloath it. And thoſe he hath given without any aid of ours, without our uſe of (direct or indirect) means, and therefore, no doubt, can provide ſufficiently for the ſuſtaining of both. And for his willingneſs to do it, if we truſt and relie on him, thoſe very former mercies of his are pawns and pledges of it.

Deus donando debet. Cypr.

God (ſaith a Father) by giving, becomes our debtor. Every mercy from ſo good a Father, comes forth Twins; a gift and a bond together; a preſent payment, and a future pawn; a ſumme paid down, and an annuity made over; the having beſtowed favours, being his greateſt obligation to continue them. When we can begin with the Pſalmiſt, *Pſal.* 100. *It is he that made us*, then we may confidently go on, *We are his people and ſheep, &c.* And then, *O go your ways into his gates with thankſgiving,*

ving, not only for past mercies, but in confidence of future also, *his mercy is for everlasting*, &c. A second inforcement is taken from the example of Gods providence toward other Creatures: First, for food, from the *Fowls of the Air*; Secondly, for raiment, from the *Lillies of the Field*. For food, in that those Birds without any trade of Husbandry, of sowing or reaping, &c. are by the providence of God sufficiently sustained, (Nay, of many Birds it is observed, they are fattest still in coldest and sharpest weather:) Nay, that sort of birds that S. *Luke* mentions, *Luke* 12.24. The Ravens are a creature, that, if *Job* or the *Psalmist* may be believed, *Job* 38.41. *Psal.* 147.9. hath more of the providence of God illustrious in it than any other. Naturalists have observed of that creature, that it a expoſeth the young ones as soon as they are hatcht, leaves them meatless and featherless, to struggle with hunger, as soon as they are gotten into the world; and whether by dew from Heaven, a kind of Manna rained into their mouths, when they gape (and, as the Psalmist saith, *Call upon God*) or whether by flies flying into their mouths, or whether by worms bred in their nests, as b some think, or by what other means, God knows, *God feedeth them*. And therefore perhaps it was, that that creature, to make its return of gratitude to God, flies presently on his errand to feed the prophet *Elias* in the Wilderness: In which this was sure very observable, that that Creature which is so unnatural as not to feed its own young ones, did yet at Gods command feed the Prophet: as sometimes those bags of the Miser are opened liberally to Gods children, (at their death, in building Hospitals, &c.) which had been shut to their own all their life. This example signifies (and, being used by our Saviour, proves) That God can and will c do the same to us much more, and accordingly our Saviour shuts it up with an expostulation, [*Are not you much better than they?*] Man is a much more considerable creature than those Birds, man is the Monarch of all them, (and *the life of my Lord the King is worth ten thousand of theirs;*) and therefore surely a far greater part of Gods providence than they, and

a ἐκβάλλει τοὺς ἑαυτῶν νεοττοὺς ὁ κόραξ.

b Vallesius.

c ὅτι δὲ ὁ θεὸς ποιήσει τὰ αὐτὰ καὶ πολλῷ μᾶλλον τὰ οἰκεῖα τέκνα ἐξ ὧν αὐτὸς τὸν υἱὸν μᾶλλον ἔσχεν, ἐκ τούτων μάθετε· τὸν γὰρ ἐκείνου ὑπερεῖδε πόθον συλλαμβάνειν, Procop Vandal. 1.

and so more sure to be competently provided for, though no thoughtfulness of his contribute to it. But then this must be taken with some Caution along with it: not that we should neither sow nor reap, because the Fouls do neither; but that we* should take no anxious thought, as they neither sow nor reap; that it is as unreasonable for a Christian to distrust Gods Providence, to bury his soul in an anxious care for earthly things, though the very necessaries of life, as for the Raven to be set to Husbandry. Had men acquired but as much Religion, dependence, trust, reliance on God by all the Preaching of the Gospel, by all the cultivation of so many hundred years, as nature teacheth the young Ravens as soon as they are hatched, *viz.* to gape toward Heaven, and so in a plain down-right natural, inarticulate way, to call on God, the Mammonist idol would soon be driven out of the world, and a chearful, comfortable dependence on Heaven (in despight of all our jealous, traiterous fears, that worldly hearts betray us to) taken in stead of it, an obedient submission to Gods direction in using those means that he directeth us to, and then resigning all up into his hands to dispose of, with an [*If I perish, I perish*] and [*I will wait upon the Lord which hideth his face, and I will look for him*] and [*Though he kill me, yet will I trust in him.*] The other example concerning Rayment from the *Lillies of the field* lies thus; God in his forming of the world hath bestowed a strange proportion of natural beauty and ornament upon the Lillies, that grow in every field or Garden, though those are of a very short duration, and being not sensitive, do contribute nothing to their own beauty, but most evidently the whole work is wrought by God only, and all the care and solicitude and temporal advantages of gold, and the like artificial bravery, cannot equal or compare with that natural beauty which God hath endued them with. Which consideration, as it may well lessen our desire of the gallantry in cloaths, and mortifie our pride which they feed in us (the utmost that we can attain to in this kind being not comparable with that which is in the vegetable, *i. e.* meanest living Creatures;) so may it give

* μὴ μεριμνᾶτε.

us

us a fiducial reliance on God for all things of this nature, who sure can cloath us as well as those, and will certainly provide for us such raiment as is convenient for us, by our use of ordinary means, without our anxious care and solicitude for the future.

S. *What is the next enforcement of this duty?*

C. An argument taken from our own experience in things of somewhat a like nature, Ver. 27. For the stature of ones body, or the age of ones life, (the same *word signifies both, but is thought in this place to denote the former only) every of us know and confess, that our care and solicitude can do nothing to make any considerable addition to it. Now certainly, the lengthening of the life or a few days or hours is not so great a matter as life it self; nor the tallness or stature of the body, as the body it self, (for what matters it how tall a man is?) And therefore it being so confestly the work of God only to dispose of these less things, our stature, &c. how much more reasonable is it to believe that the same God, without any anxious solicitude of ours, can and will conserve our life and body by giving us those things which are necessary to their conservation?

* ἡλικία.

S. *What is the next enforcement?*

C. The contrary practice of the Gentiles, Vers. 32. The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do use this kind of solicitude, *seeking vehemently and importunately for all these things, *i. e.* for food and drink and cloathing for the remainder of their lives, or for such a proportion of wealth as will be able thus to furnish them till their lives end. And this may be allowed or pardoned them, that have no better principles to build on, but would be a shame for Christians to have gotten no higher, by the acknowledgment of the true God, and his particular providence and care over all Creatures, (but especially over us men, for whose use all other Creatures were created) and by the doctrine of Christianity, which teacheth us faith or dependence on Christ for all, and desires to mortifie all love of the gains and pleasures of this world in us, (by promising us a richer

* ἐπιζητοῦσιν.

cher inheritance than this earthly *Canaan*) and to work in us an indifference and untroubledness of mind for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. *What is the fifth enforcement?*

C. It is set down in these words, *Vers.* 32. [*For your heavenly Father knoweth that you have need of all these things,*] *i.e.* These things that are necessary for you (and others you need not seek after) God knows you have need of, as well as you; and that God is your Father, and cannot be so unkind to you, as not to be willing to bestow them on you; and that Father an Heavenly Father, and consequently is perfectly able to bestow them.

S. *What is the sixth enforcement?*

C. This, that there is a far more easie, Christian and compendious way to all these necessaries of life, than our solicitude or anxious care; to wit, the setting our minds upon our higher interests, minding and intending of those joys in another life, and that way of Christian obedience which will lead us to them: which if we do thus intend, God hath promised to give us these necessaries of life, as an appendage or addition over and above; *Piety having the promise of this life as well as of another.*

S. *What is the seventh enforcement?*

C. Because the time to come, for which we desire to lay in before-hand (and by that means lay a double burthen on that part of our life which is present, to provide for it self and that other also) will, when it cometh, be able to take care and make provision for it self. The Manna that came down from Heaven to the Israelites, fell every day, and therefore there was no need of laying up in store, (and if it were done, it putrefied) of reserving any part of the present portion; for, for the time to come they were sure to be as plentifully provided as for the present they were: and to the providence of God, that hath brought us in a present store, will be able and ready to do the like for the remainder of our lives, when it comes; and therefore all that we shall acquire by this solicitude before-hand, is only to accumulate

mulate trouble and disquiet upon our selves, *viz.* besides that due labor and industry which we ow to God, (as subservient to his providence) and to our selves for our present subsistence, so much more also as will secure us for the future; which what is it but to multiply toil upon our selves, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day for the maintaining of it self (*i.e.* the labor and sweat that we eat our bread in) is sufficient for that day, without our artifices to encrease it, and requires too much (rather than takes up too little) time of diversion from the duties of piety, to these so vile inferior offices. The duty being thus largely enforced, and our hearts by so many Engines and Pullies raised from this earth of ours to that principal care of celestial joyes, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before, and so this hard saying will be softned; this circumcision of the heart, amputation of all those superfluous burthensom cares of the Worldling or Mammonist, will be found supportable to the Christian. I shall need add nothing to so plentiful a discourse of this subject, but my Prayers, *That we all be in this the true Disciples of Christ, Scholars and practisers of this heavenly lesson.*

LIB. IV.

S. *I See there is yet, after all the trouble that your charity to me hath cost you, another occasion and opportunity still behind, ready to tempt you farther to continue your favor to me, in leading me through the Seventh Chapter, wherein this* Sermon on the Mount *is concluded. You may please therefore to enter upon that, and tell me what you find especially considerable in it.*

C. One strict particular Christian precept I find in that Chapter, which, before I told you, will do well to be added to those many that the former Chapters have afforded, as an improvement of the Ninth Commandment of the Law; and then Four general ones; with a conclusion of the whole Sermon.

Sect. I.

S. *What is the particular precept you speak of?*

C. It is set down positively in the five first Verses; and then a limitation, or explication, or caution added to it, Vers. 6. The Precept is Negative, Not to judge other men, Ver. 1.

S. *Why do you make that an improvement of the Ninth Commandment?*

Of the Ninth Commandment.

C. The Ninth Commandment is, [*Thou shalt not bear false witness against thy Neighbour.*] That primarily forbiddeth those false testimonies in judicature which are born against (*i. e.* are born, and are harmful to any of) our Neighbours, *i. e.* any other man. Then, secondly, all perverting the course of judgment, by bribes, *&c.* Thirdly, all kinds of detraction, backbiting, whispering, wronging or defaming any, open contumely, or wounding with that sword of the tongue most secretly; all kind of lying or false speaking, which may any way hurt any other. As for those untruths which, although they are such, are yet so far from being designed to the hurt of any, that they are perhaps truly gainful

to

to all that are concerned in them, (as in that known case, when a raging furious person pursues another to kill him, and asks a by-stander which way he went, and that by-stander, knowing what he will do, if he either say nothing, or do not directly mis-guide him, shall thereupon, to save one from the sin of killing, and the other from being killed, say that which is not true) I cannot tell how to reduce this, or the like, to this Ninth Commandment, because this untruth is no sin against my Neighbour (the pursuer, or pursued) or hurtful to him, but on purpose designed to their greatest good: Whatever is amiss in it must be reduced to some other prohibition, either as a variation from that attribute of Gods, who is Truth it self, and who must be imitated in that, as in justice of our actions, &c. (and accordingly when it is set down as a damnable sin, to *do evil that good may come*, Rom. 3. the Apostle instances in a lye, when by occasion thereof Gods glory is more set out) or else as a breach of that contract which is betwixt all men, that our words shall be agreeable to truth. Now these which I have named being the chief, (if not only) things forbidden in this Commandment, it will easily appear, that the prohibition of judging my Brother is yet a higher pitch than what is thus forbidden in or readily reduced to this Commandment, as you will grant when you see what *judging* is. Officious untruths.

S. *What is meant by Judging?*

C. 1. All rash and temerarious, 2. all severe, unmerciful censures of other men. Of Judging.

S. *What mean you by* rash censures?

C. Such as are not grounded in any manifest clear evidence of the fact, but proceed from my jealous and censorious humor; being still forward to conclude and collect more evil of other men than doth appear to me. As 1. when by some indifferent actions done by my Fellow-Christian, (and appearing to me) I surmise some other evil thing not far distant from that, and which may possibly be signified by it, but is not so necessarily: or 2. when another mans action being capable of two interpretations, the one fastning evil upon it, the other The sorts of rash Censures.

not, I take it on the evil side, and censure him for that action, for which, perhaps, God the searcher of hearts will never judge him; (or in case God sees it to be evil, but I do not, then however thus to judge is in me temerarious judgment;) or 3. when any other man hath done any thing apparently evil, yet from thence to infer a greater guilt in him than to that action necessarily belongs, as the action being perhaps capable of extenuation by circumstances, for me to deprive it of those extenuations, and pass the judgment which would belong to it absolutely considered; or 4. upon the commission of one or more single actions, not sufficient to build up an habit, or argue a malignity in the agent, to censure him as guilty of that habit or that malignity, this is still temerarious judgment: which commonly proceedeth, whersoever it is, from pride, ambition, vain-glory, or from envy, malice, uncharitableness, and self-love, from one or more of these, & falls under the judgment due to the suspicious, contumelious, whisperer, busie-body, &c. Quite contrary to that *charity* that *hopeth all things, believeth all things, thinketh none evil*; to that humility that thinketh *better of others than our selves*; that peaceableness which Christ commendeth to us; that kindness and pitifulness in *bearing one anothers burthens*, and so lessening them, and not making them heavier by our censures.

S. *What mean you by* unmerciful censures?

Unmerciful Censures.

C. Those which have no mixture of mercy in them, *Jam.* 2. 13. The precept of forgiving those who have wronged me is by Christ improved in some kind, and extended even to those offences which are done against God, so far as that I be obliged by it to look upon them (in others) in the most favorable manner, (as on the other side I should be most severe in the examining and judging my self) and alwayes remit of that rigor and severity which the matter is capable of, as knowing that my own best actions must be lookt on favorably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

S. *To what purpose is all that which in this matter is added to this prohibition in the rest of this period?*

C. It

C. It is, first, a determent from this sin. Secondly, a direction how to avoid it. The Determent this; to consider how fearful a thing it were, if God should judge us without mercy; and how reasonable it is, that he should so do, if we be so unmerciful to other men. The Direction, to reflect our eyes and censures, every man upon his own sins, and there to busie them in aggravating every one into the size that justly belongs to it; by this means to pull down my own plumes, to abate my proud censorious humor, and then those will appear but motes in another man, which now do pass for beams with me. He that is truly humbled with a sense of his own sins will be willing to wink at faults in another; at least not to improve and inlarge them, not to censure and triumph over them.

Determent from them.

Direction how to avoid them.

S. What is the limitation or caution, or explication of this Precept added in the sixth verse?

C. The sum of it is this, That this Precept of not judging is not so unlimited, that it should be unlawful for me to censure or think evil of any man: as in case he be an open profane person, expressed by a *Dog* or *Swine*, the one a Creature so accursed, that the price of him was not to be consecrated; the other so unclean, that it was forbidden to be eaten by the Jewish Law; and both of them Emblems of an habitual impenitent sinner, 2 *Pet.* 2.22. The first, again, intimating such as bark and rave at all good Exhortations, contradicting and blaspheming, *Acts* 13.45. the second those that, though they blaspheme not, yet by the impurity of their lives shew the secret contempt of their heart. This sacred Exhortation of not judging or censuring is such, as they are not to expect any benefit from; this act of Christian Charity is too holy and sacred a thing to be cast away on such *Swine* and *Dogs*, who are first uncapable of it, and then will make such ill use of it: and if in stead of judging the offender, you go about to exhort with never so much Mildness, (which is the wisest and most charitable Christian way in this matter) they will contemn your Exhortations, and repay them with Contumelies in stead of Thanks.

Alimitation of this prohibition.

The Dogs and Swine are not concerned in it.

S. *But what, may I never pass judgment on another man, unless it be such a notorious offender?*

Censures which are not unmerciful.

C. Yes; 1. If that which you judge in him be (though neither habitual nor incorrigible, yet) notorious, and evidence of fact make it subject to no mistake of yours. 2. If you extend that Censure no farther than that fact, or no farther than what may from that fact be necessarily inferred. 3. If you express your Judgment or Censure in words no farther than may agree with rules of Charity: As first, Charity to him, either in telling it him your self, and seasonably * reproving him, or telling it some body else, to that end that he may reprove him: or secondly, Charity to others, that they may be warned and armed, not to be deceived and ensnared by him: or thirdly, Charity to the Community, that he may not by concealment of some great faults, get into such place of judicature, &c. where that ravenous humor of his, entring in a disguise of sheeps clothing, may be armed with power to do more mischief. In all which yet I must be very wary, that under this cloak of Charity I do not carry along a malicious, or proud, or wanton, petulant humor of my own, or even an habit of defaming, and flatter my self that Charity is the only mover in me all this while.

* Vid. Fratern. correp.

S. *But can my judgment be forced? My assent or belief follows, and is proportioned to the motives that induce it: As Knowledge cannot chuse but follow demonstrative Premisses, so Belief cannot chuse but follow those that appear most probable, and if I see that by a man, by which my discourse leads me to conclude him drunk,* &c. *can I offend in judging him?*

Many other cases of judging.

C. If my Conclusion be rightly inferred by due Premisses, and offend not against rules of Discourse, I do not offend in so concluding, or in so judging, so that I keep it within my own breast, and do mix mercy with judgment, *i.e.* take the more favourable part in judging; for no man is bound not to know what he sees, or not to believe what seems to him (judging in simplicity) strongly probable. Nay, secondly, if he express his judgment to him whom he thus judgeth, on purpose to be satisfied of

the

the truth of his judgment, or (in case it shall prove true) to admonish, it is still not only lawful, but commendable. Nay, to tell it another to either of these purposes, it will be so also.

S. *But what if I tell it another, not on either of these purposes, and yet not on any defamatory malicious design neither?*

C. Though it be not out of any malicious design, or flowing from any stitch or grudge which I have to that man, yet it may be a defamatory design; for I may have that general habitual humor of Pride or Vain-glory, that for the illustrating and setting out my self in more grandeur, I may think fit to blast and defame every man I meet with; and then that will be sin enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other evil may; as that of whispering, * curiosity, meddling with other mens matters, wantonness, vain desire of tatling, telling news, &c. and if any of these be it, then it will be so far sinful as the motive or cause of it is.

* περιεργία. ἀλλοτριεπισκοπία.

S. *But if still it be separated from all such sinful motive or adherent, and be only produced by somewhat neither good nor evil, (as I conceive it possible that many words of my mouth, as well as thoughts of my heart, and motions of my body, may be neither morally nor Christianly good nor evil; and that it is not necessary for them to be designed to any particular Christian end, if only this general care be had, that they be not against Charity or Edification:) What is to be said of such judging?*

C. Though some other words may perhaps be of this nature, as indifferent as Motions, or Turns, or Gestures of the Body, (and therefore it is not without reason thought, that by * [*every idle word*] *Matth.* 12. 36. is meant only *every false word*, as hath been said) yet perhaps this of judging *another* will not be of that nature, being subject to more defaults and taints than most other things, and that which is here indefinitely forbidden, and if it break forth into words, it is yet more subject to evil.

* πᾶν ἀργὸν ῥῆμα.

But if ſtill it be mentioned only as a Relation (entire and ſimple) of what I ſaw, leaving the concluſion to others judgments, and not interpoſing mine, or only ſo far interpoſing it as to relate truly what concluſion I did then make of it, and what moved me to that concluſion, abſtaining ſtill moſt ſtrictly from adding or concealing ought, or doing or ſaying any thing that hath any tincture from my own pride, cenſorioufneſs, &c. it may ſtill be as harmleſs and blameleſs in me as writing of the honeſteſt hiſtory, or if not, will yet hardly appear to be prohibited under this, of *not judging*, in this place. But however, becauſe this is the moſt that can be lawful, and ſtill is no more than lawful, (or not ſinful) not arrived to any degree of moral goodneſs, and becauſe it is very apt to fall into evil, and withal, becauſe of the ſcandal that others may take, who by ſeeing a godly man take this liberty, may miſtake it, and go farther, and fall into ſin; and yet farther, becauſe it may be a breach, although not of this, yet of another prohibition, *viz.* that [*of not doing to others what I would not have others do to me*] (it being preſumed of all men, that they would not willingly have every fault of theirs made matter of diſcourſe to other men) it will therefore, I ſay, (for theſe conſiderations) concern him to deny himſelf that liberty, if it be but by way of revenge for the unlawful liberty which he hath ſo often taken: and though this he ſhould not be too forward to judge a ſin in others, (leſt he thus fall into the fools ſnare, cenſure others of cenſorioufneſs) yet ought he in this matter to be very *watchful* over himſelf, that he *offend not with his tongue.*

S. *This Precept of not judging I cannot without tears and hearty confeſſion of mine own great guilt in this kind bear home with me: and I fear there are few in this laſt and moſt uncharitable age of ours who have not had their part in it. I beſeech God to reform it in all our hearts, and joyn this laſt act of prudence, which this ſixth verſe hath mentioned, with that ſimplicity which in the former five was required of us.*

Sect. II. *Of the power of Prayer.*

You told me that after one particular Precept, which you have

have now explained, there followed ſome general Precepts. What is the ſubject of the firſt of them?

C. It is concerning that great buſineſs of Prayer, in the five next Verſes 7,8,9,10,11. conſidered now not as a duty of ours toward God, or an act of worſhip (as it was conſidered, Chap. 6.) but as an engine or artifice to fetch down from Heaven the greateſt treaſures that are there, even that of grace it ſelf, or the holy Spirit, as appeareth by the comparing this place with *Luke* 11.13. and the ſum of it is this, That Prayer is the Key of entrance into the Father's houſe; that no man ſhall ever fail of finding and *receiving good things*, particularly Grace, the greateſt good, that *asks*, and *ſeeks*, and *knocks*, *i. e.* uſeth importunity in Prayer, as a child to a Father, depending wholly on him, and if he be once or twice repelled, returning unto him (with humility, and ſubmiſſion, and dependence, and confidence) again, and never giving over petitioning till he obtains.

S. *What is the next general Precept?*

C. It is that famous one that I told you was the improving of the Eighth Commandment of the Law, and which the* Heathen Emperor is ſaid to have reverenced Chriſt and Chriſtianity for, and which all the wiſeſt men of the Nations have admired for the beſt and higheſt rule of Juſtice and Charity to our Neighbors, in theſe words, Verſ. 12. [*All things whatſoever ye would that men ſhould do to you, even do ye ſo to them*] *Which* (ſaith he) *is the Law and the Prophets*, *i. e.* on which all my duty towards my Neighbour depends, or wherein the whole Law concerning that is fulfilled.

* Severus.

S. *How is that the improving of the Eighth Commandment?*

C. The Eigth Commandment [*Thou ſhalt not ſteal*] doth firſt forbid all kind of Robbery, Piracy, Burglary, Stealth, Pilfering, and in a word all invading of anyother mans poſſeſſion or propriety, whatſoever moſt ſpecious colour or cauſe can be pretended for ſo doing. Of theſe colours I have formerly touched on one, That of thoſe who found all propriety in, or right to the good things of this world, not in the Laws of Nations and of Men, but

Of the Eighth Commandment

Dominion founded in Gods favor.

but in the favour of God; and by so doing, offer all men, that are so presumptuous as to think well of themselves and ill of others, a justification for all their rapines, and invading of those whom they malign, or will but pretend to think ill of, that they may devour them. Contrary to which vile and diabolical pretence is not only the profest truth of Scripture in this Sermon, that God bestows the Rain and the Sun shine, (and under those emblems, the possessions of the Earth) upon the wicked and ungodly; but that other known maxim also, That Christs *Kingdom is not of this world*, that he came not to interpose in secular affairs (such are the proprieties of men) but disclaimed having any thing to do to be a Judge, or divider among men, and himself paies tribute to Cæsar, though an Heathen, and commands that those *things that are Cæsars shall be given*, or *rendred*, *unto him*, supposing that some things there were, and particularly the tribute there, which that Heathen Prince did duly possess and enjoy. And it is a sad omen to see this doctrine (which is so directly contrary to the teaching and practice of Christ) to be entertained among Christians, and owned by those (and never by any but by those) who take themselves to be the dearest children and friends of God. To this Commandment is reducible also the prohibition of all oppression and injustice, all withholding the hire of the poor laborer, or generally, the borrowing and not paying again. But the higher pitches of this kind are reserved for this higher precept of Christ, of *doing as we would be done to*, which you will perceive when we proceed to the opening of that.

Oppression, Injustice.

S. *What then is the meaning of this precept?*

Of doing as we would be done to.

C. To *love my Neighbour as myself*; or not to suffer my self-love to interpose or make me partial in judging of my duty to others; but thus to cast whensoever I do any thing to my Brother, Would I be well pleased to be so dealt with by any other? or, if I might have mine own choice, would not I desire to be otherwise used by other men? or yet farther, that whatsoever usage I desire to meet with at Gods hands, (which is certainly undeserved mercy, pardon of trespasses, and doing

good

good to enemies or treſpaſſers) the ſame I muſt perform to others; for ſo this phraſe [*whatſoever ye would that men ſhould do to you,*] doth by an Hebraiſm import [*whatſoever you would have done unto you*] which is the * ſtyle that this precept is ordinarily read in, and then extends to whatever I deſire that God or Chriſt Jeſus ſhould do to me, *i. e.* not only all the Juſtice, but all the mercy and goodneſs and bounty in the world.

* Quod tibi fieri vis, &c.

S. *I acknowledge the reaſonableneſs of your collection and interpretation, and ſhall from thence ſuppoſe that this great rule of* doing as we would be done to *is the foundation of all* Juſtice *and* Mercy *toward men. Now the latter of theſe you have inſiſted on already in the* Beatitudes, *and therefore I ſhall not importune you again in that matter: but for the firſt, though that be ſuppoſed and pre-required by Chriſt in his precepts of* mercifulneſs *and almſgiving, and conſequently hath been ſuppoſed in your handling them, yet have you not as yet ſpoken ſo diſtinctly of it, but that your more particular deſcending to it may be uſeful to me. Pleaſe you therefore to ſatisfie me in theſe few Queſtions: Firſt, Whether I may make this advantage of this rule, that whatever I ſhall reſolve to bear contentedly from others, I may lawfully do to them; and ſo that if I would reſolve to be content to ſtand to the injuries another man can do to me, I may then lawfully injure him.*

Submitting to injuries, that one may do injuries, unlawful.

C. No man in his right mind can be ſuppoſed ſimply to be willing that injury ſhould be done unto him, and therefore no man is to do any injury to another: and if any man be as you ſuppoſe him, it is then to be reſolved, that it is for ſome advantage or gain which he deſignes to himſelf thereby; as for example, (that which you ſeem to intimate) that by living by rapine and injuſtice he hopes to get more than he fears to loſe: and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of ſinning ſecurely, and will be far from being accepted by God or by any reaſonable man for an excuſe of his injuſtice. And therefore, ſecondly, the interpretation of the rule muſt be (without any ſuch deceit) that I do nothing to

any

any man, but what I or any honest-minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must never do that to another, which, if you were that other, you would think to be injustice; or again, you must never seek to advance any gain of your own by the loss or lessening of another mans.

S. *I receive your answer as satisfactory to my first question, which shews me that this rule is not too* loose: *But then my next and more serious question will be, whether it be not too* strict. *I demand, therefore, May I not endeavour to* gain *to my self by anothers* loss?

Gaining by anothers loss unlawful.

C. I answer positively, you may not; for that is the thing forbidden in the last Commandment of the Decalogue, as it is explicated in the New Testament, sometimes by *not defrauding*, *Mark* 10.19. (where the word in the original signifies the **depriving* of another, the lessening of his possessions) sometime by * *not desiring*, or *not lusting*, *Rom.* 13.9. (*i.e.* not desiring to get from any other man that which is his) sometimes by *not coveting*, * 2 *Cor.* 12 17. and *Luke* 12. 15. *abstaining from covetousness*, (where the word signifies a *desire of getting* that which is * above my portion) but especially (as will appear by comparing the two parallel places, *Matt.* 19. 19. with *Mark* 10. 19.) by *loving thy Neighbor as thy self*, which is there clearly set, not as the great Precept to contain all the other under it, (as in other places it is the sum of the Second Table) but as the particular importance of the last Commandment. From whence it follows, that it is not lawful to design the gaining of any thing to my self by the diminution or loss of another, for that is clearly to covet his, (contrary to the duty of contentment with my own) and to love my self, and to do good to my self by the hurting of him, and that which is called in *Ecclesiasticus*, ch. 41. 19. * *deceit in giving and taking*, *i.e*, in bargaining.

* μὴ ἀποστερήσῃς.

* οὐκ ἐπιθυμήσεις.

* οὐκ ἐπλεονέκτησα.

* As the word is opposed to ἰσότης equality, and εὐσύμβολον ἐν τοῖς συνδιαλλάγμασι. just proportion in bargains. Simp. in Ar. Phys. f. 1. c.

* σκορακισμὸς δόσεως καὶ λήψεως.

S. *But if I may not thus* gain *by another, this will take away all* buying *and* selling, *especially all* trading, *wherein the tradesman sells dearer than he bought, and whose very living is by what he* gains.

C. It

C. It will take away all unjuſt dealing in buying and ſelling, all Extortion, Monopolies, Foreſtalling, Enhaunſing of Merchandiſe, Lying, Falſifying, *&c.* and it is very fit it ſhould be ſo: but for honeſt ordinary lawful gains, ſuch as a man may plentifully and comfortably live by, and ſuch as all men will be well content that all others ſhould make by their trades, as a fit proportionable reward both for their preſent pains and charge, and for their induſtry and expences in acquiring ſuch a skill or craft, and for the hazard they are ſubject to, it will not at all leſſen them. For it is among all men reſolved, that every mans art and his pains, and the charges and the hazards he is put to, are rateable, and may be ſold, and that it is profitable to each ſingle man, and to Commonwealths, that ſome men of skill and honeſty ſhould traffick, and provide thoſe things which are commonly wanted, and make a moderate gain by the ſelling of them; and the Rule which we are now upon hath nothing contrary to that: for any man would be content, that he that brings him home to his door thoſe things which he wants, and which would coſt him much more to provide for himſelf, ſhould gain one peny in twelve, or the like proportion, which the maſters of every trade know to be moderate on both ſides, neither too little nor too much. But if this moderation be not obſerved, if the gain be any thing conſiderably either leſs or more, then it is that the Rule is broken.

Of juſt dealing in buying and ſelling.

S. *I conceive that the gaining* too little *will not break the Rule, and for the* too much, *I muſt yet deſire more punctual directions.*

C. It is poſſible you may be miſtaken in the former, not only becauſe he that ſells too low, may offend againſt himſelf and his own family, and a man is to love himſelf, (and not his Neighbour only) but eſpecially becauſe a man may by ſelling at too low a price get away the cuſtom from, and conſequently defraud and injure, all others of the ſame trade with him: as for example, if ten men in a City may of all them live by their (ſome way of) merchandiſe, by the gaining of one peny in every twelve pence which they lay out, it will be

Selling too low.

be possible for one of these men by taking but one halfpeny in a shilling to get all the custom from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling than otherwise he could do; which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. *I perceive my error, but still conceive that the most ordinary way of offending is in the excess, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one peny to get nine, and so an excess in another kind also: but, I say, the ordinary way of offending is in the direct excess) in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?*

Rules to regulate gains.

C. This one rule will serve your turn, never to endeavour to enhaunce the price of any commodity above the value of it.

S. *What way is there to know the value of any thing?*

*Tanti valet quanti vendi potest.

C. That known one, that * every thing is valuable for as much as it may be sold.

S. *If that be the rule, the Merchant will be safe enough, for if he sell a thing at never so dear a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amiss.*

C. You mistake the Rule: for unless he that bought it, can sell it at that price again which he was made to pay, or unless he that sold it him could have sold it to other prudent men at that rate, or unless that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable according as any one subtil Merchant can have sold it to any one weak or passionate chapman, but according to what is the ordinary rate of it, when it is sold.

S. *But if a man will give me such a sum for a commodity, do I do him wrong to take it?*

C. If

C. If you are a Tradeſman, whoſe calling is to furniſh thoſe that want with ſuch commodities, you are not to demand more than thoſe moderate gains; And if you demand no more, it cannot be imagined that he will give you more for it; or if voluntarily he will on his own free motion, not only without any art of yours to raiſe him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if, I ſay, he will then in bounty, or voluntarily upon any other fit conſideration, give you more, it will in that caſe be perfectly lawful for you to take it.

S. But what if it be a thing which my calling doth not ſo engage me to ſell; if it be my Houſe, or Land, or the like, which I may moſt lawfully keep; may I not ſell that for as great a ſum as I can poſſibly get for it?

C. Though I am not obliged to ſell theſe at any rate, yet if I do ſell them, I muſt ſet a moderate rate upon them, and if I ſell them to one at a higher rate than either any man will give him again, or than I could have had of others, I ſhall for the preſent ſuppoſe that it was by one or more of theſe means that I was enabled to do it; either firſt, that the Buyer was unskilful and weak; or ſecondly, that there was ſome undiſcovered fault or weakneſs in that which I ſold (I mean, which the Buyer diſcerned not) which moved him to be willing to pay that for it, which if he had known thoſe faults he would not have done. And then that concealment again might be wrought, either firſt, by ſome poſitive falſity of mine in down-right denying it, when I knew it was ſo; or ſecondly, by my denying it again, when I thought really that it was not ſo, though it were; or thirdly, by my refuſing to anſwer to any ſuch queſtion about it; or fourthly, by his not making any ſuch queſtion to me. Or elſe thirdly, that the Buyer had ſome ſpecial liking or phanſie, or vehement deſire to that poſſeſſion of mine; or fourthly, that it was more convenient and beneficial to him than to any man elſe. And every one of theſe circumſtances will ſomewhat vary the caſe, perhaps it may be worth your pains to ſee how.

Moderate rates of all things.

S. I ſhall therefore call upon you for your reſolution to

Impoſing on the weakneſs of another.

to the ſeveral caſes. And firſt, what is it, if his weakneſs and unskilfulneſs were made uſe of to get from him an higher price?

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weakneſs, and very near the guilt of robbing on the high-way, (which is but the making uſe of another mans weakneſs to deprive him of his goods) nay, of that grand Piracy ſo common unto many abroad in the world, when the *ſtronger devour the weaker*, upon no other title of right but becauſe they are ſo, and every man thinks he may lawfully do whatever he is able to do, (ſaying with the Atheiſt, *Wiſd.* 2. *Our ſtrength is the law of juſtice, and that which is feeble is found to be nothing worth*:) and this is moſt directly contrary to the firſt Fundamental Rule, for no man would be willing to be ſo over-reacht, it being (beſide the injury) a moſt contumelious thing to be out-witted, (as to be over-powered) and nothing is counted more unſupportable than ſuch a contumely.

Concealment of faults in a Commodity

S. For the ſecond, if there were in the Buyer ſome particular deception proceeding from ſome concealment of ſome fault in the commodity: And firſt, if that concealment were wrought by ſome falſity of the Seller in downright denying *it, then if that were knowingly done, I conceive at firſt thought of it, that that muſt needs be a double ſin in the Seller,* 1. *of lying,* 2. *of robbing or cheating the other man of ſo much of the price as the conſideration of that fault would have taken off from it. And this is the greateſt meanneſs in the world, to ſacrifice any of my truth to ſo baſe a thing as a little gain of money is. But what if his* denying *it was upon an error in himſelf, the fault being unknown to him, (which was the ſecond caſe of concealment?)*

C. Though that may have excuſed him from the firſt guilt, that of a *lie*, becauſe he ſpake as much as he knew, and went not againſt his Conſcience; yet it is clear that by this means he hath made an immoderate gain (though perhaps againſt his will) and the other hath loſt, having not that for his money which he thought he had bought, and might reaſonably be allowed to think ſo, becauſe he

might

might in prudence think the Seller knew (and yet if there were any imprudence in it, the Seller ought not to gain by that, the folly of the other being not an ingredient valuable in his Commodity, nor giving him any title to the others goods, as before:) and therefore I shall conclude, that in that case, so much of the price must be paid back again as came in through that (though involuntary) falsity; and he that doth not think fit to do so, may well be presumed to have falsified wittingly; for he that hath once erred, will be sorry for his errour, and he that is so, will be desirous to redeem it even with some loss, but will never think fit to gain by it, to be the richer for his sin, which yet he must be, if he restore not. And if in either of these two cases it be interposed, that it is an old Rule, that the * Buyer *must stand to hazards*, and consequently must *look to himself*, which would conclude that the Seller is safe in such cases: I answer, That that is a rule of Humane Law, and accordingly that he may be safe from the Penalties of the Law, (which looks not any farther than the outside of the action, (as it is a contract legally past) and cannot possibly dive into the secrets of Conscence, nor consequently punish what it is not presumed able to see;) but then he shall not therefore be safe from God, who looks to the heart: and besides, if all other Laws should allow such liberty, and free men not only in the Court, but from Obligation of Conscience as far as concerns that Law, *i.e.* not command such strictness to the Buyer, yet Christ may be allowed to improve Laws, even the Civil, Imperial, and the Municipal English, as well as the Natural and Mosaical Law; and I shall here suppose him to have done it, by this rule of [*doing as I would be done to*] which certainly comes home to these cases, no man being supposed willing to be cheated by anothers falsity, whether voluntary or involuntary, or if he be content to forgive it, when he knows it was involuntary, yet will not he be pleased that he should suffer or pay for the others error. This same answer may also be given to (that which is the only second thing which I conceive may make this resolution of the case to be thought too severe, *viz.*)

* Caveat emptor,

Humane Law no security to Conscience in this matter.

Nor Universal Custome.

the common, if not universal, custom of men to do otherwise. For sure there is no prescribing against Christs Rule. If former Laws might be heightned by Christ, and so former Permissions evacuated, then sure former Customs, be they never so universal or popular, may well be superseded by so great a presence as of Christ, who among other things came to redeem us from this error, (and to stir us up on the other side to oppose it the more, because it was a popular one, being by that very consideration evidenced to be a part of the world, which in our Baptism we abjured) and to shew us that Abundance was not so precious a thing, but that a little well gotten were as great, nay, a far greater, wealth, a richer matter of content in this life than all the vastest Treasures or Revenues. And I pray mark how powerfully Christ hath delivered this, as an Aphorism, to perswade any prudent man to *abstain* * *from covetousness*, Luke 12. 15. (the word signifies *desire* (or *endeavour*) to *get more* than what belongs to one, the contrary to *contentment* with the *present estate* whatever it is) *Because* saith he, * *the life that any man hath* by his *possessions* (be it life it self, or chearfulness and felicity in life) a *consists not in having superfluity*; he that hath enough, (and that may be had without coveting, without gaining by another mans loss, by ordinary moderate gains) is as happy even for this world (if there were never another) as he that hath the greatest abundance or superfluity: for the very nature of those words tell us, that that is needless, (so *abundant* and *superfluous* signifies) and then what is it but burthen that we gain by it?

* πλεονεξίας.

* ἡ ζωὴ αὐτοῦ ἐκ τῶν ὑπαρχόντων αὐτῷ. a οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωή.

S. *You have by this superaddition to your answer made that Doctrine, which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall further add to the other cases. To proceed then, What if that deception proceeding still from concealment, that concealment were by the Sellers refusing to answer to such question concerning any such fault or defect in the commodity?*

Two sorts of concealment. The first.

C. That refusing to answer must in all likelihood be insidious, and on design to gain more than was due, and that

that is very groſs, though there be not the *lye*, there is every thing elſe that was in either part of the laſt caſe, and muſt be condemned accordingly.

S. *But what if it was by the Buyers not making any ſuch queſtion?*

C. Even then the Laws of Juſtice, as they were known even to natural men, would decry it as unjuſt in him that ſells, in caſe he knew ought by the commodity which he could believe did really, or would in the Buyers opinion (if it were known) leſſen the value of it: for then it is clear, that man means to make advantage of that concealment, and receives ſomewhat for that which is really nothing, and by him known to be ſo, though for covetouſneſs he conceal it. This caſe to this purpoſe hath been put by a natural * man before Chriſts time in this form: There was a famine in one City built on the Sea-ſide, whereupon the Inhabitants of another hearing of it, provided to ſend out a Fleet laden with Corn to relieve them; which conſiſting of ten or eleven Ships, and being all prepared, one Ship gets out a day before the reſt, and comes to the Haven, and ſtraight ſells the burthen of Corn at what rate was demanded; and that being done, the whole Fleet comes in, and ſo fully furniſhes the City, that it was ſold at an ordinary price, perhaps but the third part of the rate for which the firſt Ship had ſold. The caſe being argued in behalf of the Owner of that Ship, and all the fairer circumſtances being conſidered, (as that they of the City never asked him whether there were more Ships a coming, nor ſtayed to beat the price with him, but gave willingly what he demanded) the reſolution is at laſt, That this was an indirect Action, and that this artifice of his was merely deſigned to gain from the Citizens that which he had no right to, and which they would not have given had they known that which he knew, and none but he could tell them. And what (ſaith he) did that man get by this? Forſooth a little mony, and was counted a Knave; encreaſed his Treaſure, and loſt his Reputation: and that he conceives ſufficient to fright any from the like. And ſure, if Chriſts command may not prevail with us as much as ſenſe of honor among

The ſecond.

* Cicero de Offic

among them, or if that be counted honourable now which was infamous and reproachful then, if now it be a creditable thing to circumvent and cheat my Fellow-Christian, to grow rich by tricks and artifices, when *Socrates* an honest Heathen would venture a Martyrdom in *Athens* to beat down these and the like vitious customs among his Countrey-men, and resolve that such a death was better than any kind of life; then sure Christianity is ill bestowed on us: We have little considered that he came to make us more like *Doves*, not more like *Serpents*, more *just*, not more *cunning*, more upright, sincere, unconcerned, despisers of the world, not more shrewd deceitful adorers of it, than Jews or Heathens had been before.

The buyers fancie valuable in some case.

S. *Will you proceed then to the third case? Suppose the buyer have a great liking to my commodity, a vehement desire to buy it, may I not then make him pay dearer for it than otherwise it was worth?*

C. His fancie adds no real worth to the thing, only it is true, that it may be more grateful to him than otherwise it would be, and that I confess is a benefit to him, and if I have really the same fancy to it, or some degree of it, I may value that: and upon these two conditions, (1. That for my fancie I do really prize it at that rate that I demand, and I would not to any other man part with it under; 2. That I deal openly with the buyer, tell him what I conceive is the real worth, and what my fancie or special liking hath set more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my fancie at so much as I really value it, wherein I must be very careful that I do not deceive my self, and pretend fancie when I mean covetousness. But then secondly, If I cannot truly say this, if it be only that the buyer is delighted with it, fancies it not I, then sure it will be worth remembring, that Christian Charity, of which Christian Justice must be always thought to have some mixture, requires me to do that kindness (be it that which is profitable, or only that which is grateful) to any Fellow-Christian, which I can do without any detriment to my self, and so do good

In some case not.

good to all men without hoping to receive any advantage to my self by so doing, according to the notion which our English translation hath of *Luke* 6.35. which yet if the buyers gratitude make him acknowledge, and repay with some other good turn, the seller may lawfully receive it.

S. *The last case is, if it be more* convenient *to him that buyes than to any man else, and so more* beneficial *also, what think you of that?*

The convenience of the buyer truly valuable.

C. I doubt not but convenience is a valuable thing, and that a possession may be far more convenient to one than to another, and that there is no reason but that he to whom it is more convenient should value it higher than anyother;&if it be rated bythe seller but according to this proportion,so much dearer to him than to another as it will be more beneficial to him, and this be made clear to him, and openly profest, if he upon that reason of the real benefit which the convenience brings him, and not only upon fancie again, be truly content to give so much for it, it is lawful for the seller so to rate it to him. And yet because that convenience was not the same to him that it is to the buyer, (by which means it falls out, that he that shall be paid as much as to him it was worth, though he receive nothing for that casual advantage to that other)it mayvery well become the seller to shewkindness and friendliness in this matter also,as before, though I cannot say he is unjust if he do not; there being this difference betwixt this and the former case, that there the fancie of anothers was not so reasonably valuable as here the supposed convenience is,because this will bring him in some real gain, that only an imaginary one. All that I shall bind you to in this particular (because to make the buyer pay more for the convenience than otherwise I would have sold it for, is the nicest case,and that,which if it be not is yet the neareſt being unlawful) is to deal as openly and clearly as you can with the buyer, and by reasonable Arguments satisfie his Reason, that it is reasonable for him to pay more for this than another,because it will be more advantageous really to him than to any: and that

you may be sure that your covetousnessdeceive you not in this matter of some scruple and difficulty,(as it iseasiest to slip and fall for him that stands on a narrow place, and easier yet for him that hath a weight on one side,and such is covetousness) you maydo well to put that(whatever it is) that that man gives more than another would give,into the Corban or poor mans purse,that so what is gained by that * happy bargain, having more of Gods blessing in it than ordinary, should yield God this acknowledgment by enriching his poor children.

* ἐυτυχία. 1 Cor.16.2.

S. *But can you allow me no greater liberty than this in buying and selling? And if you do not, will this be agreeable with publick weal? Besides, if you impose these strict rules of indifference on the seller, you must do the like on the buyer too; and if he by any indirect means have over-reacht me, he is bound to as much restitution as I should have been.*

The objections against this strictness answered.

C. I make no question but the same exactness is required of one as of the other; and I shall think it very necessary that all the rules that have here been set the seller shall be matter of obligation also to the buyer, so far as belongs to him, *i.e.* as far as the rule of doing as he would be done to doth belong to him: But for any farther liberty to either, you must not expect it from Christ, who will think you rich enough and happy enough(even beyond the most laden worldling,that Mule under a burthen,not a treasure of Gold,to gall, but not to bless him if you have good food & raiment,and contentment with it. And for the concernment of the Commonwealth in this matter; First, it is clear that if the practice of these rules should prove inconvenient to any Commonwealth as now it stands, this might rather be imputed to the generalityof the contrary custom, which will not without some difficulty,and perhaps present incommodation,be changed: and the same might also be observed of most other sins, which have had the luck to become customary. But then secondly, for the new constituting of a Common-wealth, and so likewise for the prudent well-weighed reforming of any vice in the old,it will be found most true,That the rules that Christ hath

hath set, if they were embraced, would be universally most gainful; or if they did hinder some particular advantages, either of some men, or society of men, this would be repaired by other more valuable benefits. More especially these Rules would keep the world most quiet, and so most worth living in; and on the contrary, the desiring more than this, is it that makes the world such a Stage or Theatre of none but Wrestlers and Fencers, each laboring to supplant and wound the other, till at last the world is become but a kind of Hospital of poor & maimed, every man undoing himself and his Neighbour too by desiring to be richer than he. And beside, you may consider that the wealth of this world being God's (only God's) peculiar, in his hand to dispose and preserve and bless to whom he please, and his blessing more gainful to us than our own crafts, it is not likely that he will deny it to them that use and depend on his rules in acquiring it, or give and continue it to those that set themselves against him, that **will be rich* in * spight of him: Or if he do, this is an infallible Argument that riches are not the greatest blessings, for then those whom God best loves would have most of them.

* οἱ βολόμενοι πλουτεῖν.
* τάχιν δ' ἐκ κατ' οἴκους ἐσεῖν ὃν ἐκ ἔχει πατρίαι. Eurip.

S. *But the reason why I said these Rules were inconvenient to Commonweals, was, Because they would hinder merchandise; and the reason for that again somewhat else, viz. Because the hazards peculiar to Merchants are so great, that if they have not leave to make use of such advantages as you have spoken of, and seemed to deny them, they will not be able to subsist at all.*

C. You must know that all Merchants are (in passing a judgment what is moderate and lawful gain) supposed to take into consideration those hazards that you speak of, those, I mean, that are universally annext to their trade, and so are all men of all other callings also; and therefore, when I speak of a lawful moderate gain, you must know, that I count that but a moderate gain which sufficiently provides for hazards, nay, which takes in farther the consideration of all other things (which before I named to you, and) which are fit to be considered, the charges and pains they are at, and the rate that

Merchandise and the hazards thereof considerable.

may be set upon their craft or skill, and that heightned more and more according to the difficulty of acquiring it, and the usefulness when it is acquired. Nay, when the skill is in such matters, or in that kind, that it brings in some real commodity to others without their doing or paying any thing toward it, it will be more reasonable for those men in these respects to value their Trades or Crafts very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body, but withal to bring some advantage to others, without any detriment or hazard to them. But then all this being supposed to be already provided for in the several Rules that the honest intelligent men of every Trade set themselves, it will not be reason that the same considerations of hazards, &c. shall be taken in again to heighten the gains yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing: for those, whatsoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience; or if he be impoverished by such heavy accidents, it will be fitter to seek a subsistence by a *Brief*, or demand of mens charity, than by enhancing the price of what is left, no misadventure being excuse for me to be unjust. And because I now have mentioned mens charity, as a lawful relief for him who cannot thrive by lawful trading, I shall also add, That if upon helping any man to a good peny-worth, or selling upon bare moderate gains, the Buyer think fit to reward my Justice and Diligence with some reward above the price he pays, (which may be very Christian for him to do in this case, if it were but to encourage upright dealing) there will be no need to make scruple of receiving what is so freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the Comfort or Reputation of any man, nor have much reason to hope for any blessing from Heaven upon it.

S. *You have now been sufficiently detained by a view of this Rule as it looks on acts of justice betwixt men;*

and

and for the other branch, the extent of it to acts of Mercy, I told you I should not expect that to be again repeated to me. Only in stead of it, I shall take leave to put you in mind of one thing which may perhaps cost you some time, and yet belonging directly to this matter of just dealing betwixt man and man, I cannot but think it seasonable for me to demand, and for you to give your judgement of it.

C. What is that?

S. *The known famous business of Usury, of which there are various and distinct opinions, and perhaps the Reasons given for any of them not very satisfactory: I shall expect your opinion of it.* Of Usury.

C. You shall have it as clearly and briefly as I can: And first, I must tell you, that the business of Usury is not so clearly stated in the New Testament (and for that among the Jews in the Old, it is both obscure, and only to a fellow-Jew, and so belongs not unto Christians, who are not obliged by their Judicial Laws any further than the equity of them is imitable by us) as that I can set strict and certain Laws to all any mans actions from thence, which you will believe with me, when I tell you the one only ground of Objection I have against Usury from the New Testament. It is from an Observation which I made in comparing the Hebrew with the Septuagints Interpretation of the Book of *Nehemiah*: in which generally the Phrase which we render * [*to exact Usury*] is rendred by the Greek, * [*to exact*] simply, without any substantive added to it; and so the Greek Noun for *requiring* or * *exacting*, signifies there *requiring of use*: and so 2 *Mac.* 4. 27. that which is rendred [*required* it] most probably signifies this *receiving of use*, the Period being best rendred thus, *As for the money*, &c. *he put it not into any good course, but* Sostratus *&c. took the use of it; for unto him belonged the managing of the moneys.* From whence (knowing what sympathy or concent there is between the Greek of the New Testament and of the Old) I presently thought that that place of the Gospel, *Luke* 6. 30. might be explained; where Christ speaking of Acts

The one Christian precept against it considered

* משא נשאים Usuram exigentes

* Ἀπαιτεῖν, Ἀπαίτησις.

Acts of Mercy, (*giving to every one that asketh*) addeth in our translating, [a] *And from him that taketh away thy goods, ask them not again*: Where I conceive the most proper and commodious sence, (and that which will be most agreeable to the context concerning Giving) will be this, *From him that* [b] *receiveth*, (not taketh by force, but all one with the word which we render [c] *receiving*) by way of Loan any of thy Goods, [d] *require no usury*, (according to that notion in *Nehemiah*, of *requiring*, for *exacting of usury*) *of him*. Which being, as I said, joyned with [*giving to them that ask*] denoteth a work of Mercy, as indeed lending is a prime way of Mercy; *The good man is merciful and lendeth*, and, *he that is merciful will lend to his Neighbour*, *Eccles.* 29. 1. and many the like. And I remember a most excellent obliging [e] Roman exercised himself especially in this kind of Mercy, lending, and strictly requiring the payment on the day. And *Cornelius Nepos* saith, he did more good that way, than by giving he could have done; teaching men to be Thrifty and Laborious, whereas giving or suffering them not to repay would have made them sluggish and beggers. Which being supposed, it will follow, that this of not requiring of use, being an Act of Mercy, must, I conceive, be extended no farther than the former Precept of giving was to be extended. Now though the words are in an unlimited latitude, [*Give to every one that asketh*;] yet ordinary prudence will interpret them so, that if a covetous rich man ask of me, I am not bound to give to him, but only to him whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or require use of him that borrows, belongs not again to the poor or mean Creditor, when a rich man borrows of him, but only when the rich lends to the poor man, to whom a free Loan is a seasonable Mercy. From whence as I should conclude without any demur, that when I lend a poor man, I must not require use (any more than I must deny alms to him that wants it, when I have it to spare;) so I cannot conclude it unlawful from hence to receive from a rich man (I mean, who wants

a καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.

b αἴροντος, not ἀφαιρεῖντος.

c λαβόντος.

d μὴ ἀπαίτει.

Lending an act of mercy.

e Pomponius Atticus.

In vita Pomp. Attici.

Usury from a rich man not unlawful universally.

wants not that alms) what intereſt or increaſe he is willing to give me, which is, I ſuppoſe, the queſtion reſolved. All I conceive neceſſary to be added by way of Caution is, Firſt, that I take care, that ſuch lending to the rich do not diſable me from aſſiſting the poor. Secondly, that I am (as far as morally I can be) ſure, that he who pays me this uſe is able to do it without eating out or hurting himſelf, but that he makes greater gain of it by trading, or the like. Thirdly, that it be not ſo done as that it may bring reproach or cenſure of worldly-mindedneſs or illiberality upon me, (eſpecially if I be a Clergy-man; for by the Canons of Ancient Councils they are forbidden many things of this nature, which were permitted others) much more that it be not an act of a covetous mind, but only a way of ſubſiſting on that ſmall portion my friends have left me.

S. *But what muſt I do, in caſe the perſon to whom I thus lent upon uſe, (and in ſo doing obſerved, as well as I could, the ſecond Caution, conceived him very probable to make gain by that loan) either by miſadventure, or by his own neglects, loſe by my loan, or be eaten out by paying me intereſt?*

C. I anſwer, that in that caſe it is the ſafeſt courſe to forbear the intereſt, and in matters of this nature I conceive it is my duty to take the ſafeſt courſe; and the thinking my ſelf obliged to do ſo, will make me more circumſpect than perhaps otherwiſe I ſhould be, in examining the condition of the perſon, (of whom I adventure to take uſe) and being as ſure as I can, that I take it not from any that could need my charity, *i.e.* my lending without uſe. In all this you muſt not think that I am ſo poſitive as in other things I have been, but only that I ſet you down my opinion, and the grounds on which I build it, and ſhall expect your aſſent no farther than my grounds convince you. For the truth is, After all this which I have ſaid upon that ground, from that paſſage of S *Luke* ſo interpreted, I muſt confeſs that the word which I render [*requiring of uſe*] may ſignifie ſomewhat elſe, *viz.* to exact or require back the loan (when it is lent without uſe) for ſo the word to *require back*

A Caution to this.

back that which is lent (contrary to Release) is rendred, *Deut.*15.2, & 3. and so *Wisd.*15.8. and *Ecclus.*20 15.the Greek word is used for calling back a Loan, and so indeed the word more usual, is * to lend simply, as well as to lend upon use. And then the meaning of the Verse in *Luke* will be, that as I must *give to him that asketh*, so of *him that borroweth of me, I must not exact repayment*, when he is not (through Poverty) able to do it, (for that were an act of Oppression, or very contrary to Charity; and therefore *Isai.* 9. 4. the * word signifies Oppressors, and *Ecclus.*20. 15. it is set down as the character of an illiberal fool, [*To day he lendeth, and to morrow he asketh again.*]) And if this be the sence, then it will be still pertinent to the business of Liberality or Charity in giving and lending, and so no farther belong to the matter of Usury than by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repayment of his debt, but continue the Loan to him as long as his distress requires, then surely I must not sell that loan, *i e.* take use of him. But this still must belong only to the rich man lending to the poor. As for the case of the rich mans lending to the rich, there hath appeared nothing in either of these interpretations which will oblige to it, or (if he do) which will prohibit the taking interest of him: and there is as little to that purpose in a third possible interpretation of the words (according to the sound of our English) of not requiring the legal fourfold of him that hath robbed me; which though it be not the importance of the word [*taketh*] which notes only receiving, not rapine, yet is no very improbable rendring of the word [*Require*] if we compare it with a place in an ancient humane * Author. But, as this still belongs not to Usury at all by any analogy, but only concludes that the not requiring the legal fourfold of the thief, will by analogy with the former part of the Verse be restrained only to the case of the poor (not rich) thief, that by necessity is enforced to take away ought from thee; so do I not know any other so much as colour of Text in the New Testament which forbids it, nor indeed reason nor analogy, either

* δανείζειν.

* ἀπαιτοῦντες.

*Vid. Anon. Scholiast. in Arist. Rhet. lib.1.fol.26. li.20. ὁ νόμος διορίζεται τὸν κλέπτην ἀπαιτεῖν εἰς τὸ τετραπλάσιον ὁ δὲ ὑπηκὴς διορίζει, ἀπαιτεῖν εἰς τὸ διπλοῦν.

either from that great Rule in hand, of *doing as I would be done to,* (for if I were a rich man, I would, in case of convenience or advantage that a Loan would probably bring in to me, be willing to pay use for it) or of *loving my Neighbour as my self*; nor consequently can I yet affirm it unlawful, still supposing that the Cautions which I mentioned be observed uprightly.

S. *I shall rest in your present directions, and draw you on no farther in this business of Justice, because I conceive the prime thing designed in the Rule on which we have built these discourses, is indeed that duty of* mercifulness.

C. It is so, for in this sence it will best agree with the precept of liberality to enemies, (with which it is joyned, *Luke* 6. 31.) and the promise of God here to give to every asker, (of which bounty of God's we that are partakers ought to do the like for our Brethren) and be a fit introduction to the exhortation that follows of Christian strictness, which seems to be built on this, and to be but a branch of this great precept, and not a several from it.

S. *What is that exhortation you mean?*

Of Strictness.

C. That of a great superlative strictness in the waies of Godliness; not being content to walk in the broad road that Jews and Heathens have contented themselves with, (not willing to undertake any thing of difficulty for Christs sake, and so by that means falling into destruction) but *entring in at that streight gate and narrow way that leadeth unto life,* that way which these elevated precepts have chalked out to us; and which here, it seems are not proposed as counsels of perfection, but as commands of duty, without which there is no entring into life, no avoiding destruction.

S. *What now is the third general Precept?*

Of Wariness and Prudence.

C. It is a Precept of wariness and prudence, to beware of Errors, and those whose trade it is to seduce us to them, and this in the six next Verses, 15, 16, 17, 18, 19, 20. and it belongs not to all deceivers of any kind, but particularly to such as profess to follow Christ, and yet teach false and damnable doctrines; which that they

they may put off to their auditors or followers the better, they pretend a great deal of holiness in some other particulars. And the sum of that which he here saith to this purpose may be reduced to this, Whensoever any false Teacher comes to disseminate his doctrine, the surest way to discern him will be to observe the effects and actions discernible in him, or which are the fruits of his doctrine. If all his actions and all the designs and consequents of his doctrine be the advancing of piety and charity of all kinds, then you may resolve that he is no such (false at least dangerous) false Teacher. For first, the Devil will never assist him or put him upon false doctrines to such an end, to bring more holiness and Christian practice into the world. Secondly, such holy Christian practice is not easily built upon any false doctrine. Thirdly, if the doctrine should chance to be false that bringeth forth such wholsome effects, then to him that receiveth it for those effects sake, and otherwise discerneth not the doctrine to be false, it may be hoped, (through Gods mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequence or effects that flow naturally from the doctrines which he brings, be either against rules of piety or Christian vertue; As 1. if they tend to the lessening of our love of God, or (under that head) to the aliening our hearts from him, by giving us mean and unworthy notions of him, (contrary to those Attributes of infinite Power, Justice and Goodness which we ought to believe of him) if they tend to the begetting of presumption & security in our hearts, by giving us any ground of hope without purifying & amending our wicked lives, by leaving no place for fear, whatsoever we do, by making us conceit highly of our selves, rely and trust on, and boast of our own merits; if they lead us to Idolatry, to the worship of some what else beside the only true God, or to a bare formal out-side worship of him; if they open the door to false or needless swearing, or to profaneness, and neglect of Gods service: Or 2. if they tend to injustice or uncharitableness toward men, or (under that head) to disobedience, sedition, rebellion, faction, speaking evil of digni-

Marks of false Teachers.

Fruits of their doctrine.

dignities, acts of Jewish zelots, &c. to the favouring or authorizing of any kind of lust, of divorces forbidden by Christ, &c. to the nourishing of rash anger, uncharitable (either temerarious or unmerciful) censuring, envy, emulation, variance, strife, malice, revenge, contumelious speaking, whispering, backbiting, &c. to the excusing or justifying of piracy, rapine, oppression, fraud, violence, any kind of injustice, &c. to the spreading of lies, slanders, defamations, &c. to covetousness, unsatisfiedness, uncontentedness in our present condition, desire of change, casting the cross on other mens shoulders that we may free our own from it, to dealing with others as we would not be well pleased to be dealt with our selves; or, in a word, if they tend to the discouraging or discountenancing any Christian vertue set down in this or any other Sermon of Christ, or by his Apostles, or to the granting any dispensation or liberty from that Christian strictness in these duties, or in those other of repentance, self-denial, meekness, mercifulness, peaceableness, &c. Then by these marks and characters you may know this to be a false Teacher. Yet not so far this, as that whosoever is guilty himself of any of these sins, shall be (if he be a Teacher) a false one; for it is possible his doctrine and actions may be contrary: but that, if these be the fruits and natural effects of his doctrine, then shall his doctrine be thus condemned; otherwise an ill man he may be, and yet a Teacher of truth; a wicked person, but not a false Prophet.

S. *But is it not said of these false Prophets, that they come in* sheeps cloathing? *which sure signifies their outward actions to be innocent. How then can they be discerned by their fruits?*

C. I answer first, That the fruits of their doctrine may be discerned, though their own evil actions be disguised and varnished over. Secondly, That though their actions most conspicuous and apparent be good, yet their closer actions (which may also be discerned by a strict observer) are of the making of the Wolf, ravenous and evil. Thirdly, That though they begin with some good shews to get authority, though they enter as sheep, do some

ſome ſpecious acts of piety at firſt, yet they continue not conſtant in ſo doing, within a while they put off the diſguiſe and are diſcernible.

S. *What now is the fourth or laſt general Precept?*

C. The ſum of it is, that it is not the outer profeſſion of Chriſtianity or Diſcipleſhip, (though that ſet off by propheſying, doing miracles, &c. in Chriſts name, *i. e.* profeſſing whatſoever they do to be done by Chriſts power) which will avail any man toward his account at that great day, without the real, faithful, ſincere, univerſal, impartial performing of obedience to the Laws of Chriſt.

S. *But can, or doth God permit any wicked man to do ſuch miracles,* &c?

C. Yes, he may; For the end of miracles and preaching, &c. being to convince men of the truth of the doctrine of Chriſt, that may well enough be done by thoſe that acknowledge that truth, though they live not accordingly: The miracles done by them being not deſigned by God to the commendation of the inſtruments, but to the perſwading of the ſpectators.

Sect. III. S. *Having received from you the full tale of the Precepts you propoſed, there now remains only the concluſion of the whole Sermon to be diſcharged, and then you have paid me all that your promiſe hath yet obliged you to.*

Of Profeſſion of Chriſtianity without action.

C. It is this, (occaſioned by the laſt precept of doing as well as profeſſing God's will) that the profeſſion of Chriſtianity, lending a patient ear to thoſe doctrines, will (if it be (as oft it is) truſted to and depended on, to render us acceptable to Chriſt) prove a very fallacious and deceitful hope. Whenſoever any ſtorm comes, any ſhaking diſeaſe or affliction, which gives us occaſion to awake throughly, and examine our ſelves to the bottom, we are not then able to retain any hope or comfortable opinion of our ſelves, although in time of quiet and tranquillity, before we were thus ſhaken, we could entertain our ſelves with ſuch flattering glozes. Hearing of Sermons, and profeſſing of love to and zeal for Chriſt, may paſs for piety a while; but in the end it will not

not be so. It is true Christian practice that will hold out in time of trial, and that hope of ours which is thus grounded will stand firm and stable in time of affliction and temptation, at the hour of death and the day of Judgment. This doctrine of Christian duty and obedinece is such as can never deceive any man that is content to build upon it. Nor infirmity, nor sin, (committed, but repented of, and forsaken) nor Devil, shall ever shake anymans hold that is thus built, endanger any mans salvation that lives according to the rule of this Sermon; nor shall all the flattering deceitful comforters of the world bring in any true gain or advantage or substantial ground of hope to any other.

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.

LIB. V.

S. *HAving profited somewhat by your advertisements in that part of knowledge which is most useful to me, I shall endeavour now to give you some account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened my eyes I discerned not) and in desiring your help to assist me yet farther, to discern what influence on my life or practice may be had from those very* Articles of my Creed *which you supposed me to have learnt in my* Catechism: *But having no otherwise learnt than to say by rote, and perhaps to understand the words and meaning of them, though I had formerly contented my self with that superficial knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the tastes you have given*

Sect. I. *Of the Creed.*

me, I find my appetite raised to receive what (in order to practice) *you shall please to teach me from thence, being strongly perswaded that the bare* speculative *knowledge of these doctrines sunk no farther than into my brain, will avail but little to my salvation.*

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the Articles of our Creed are seldom or never mentioned but as obligations and pledges of our amendment of life; Christs death, of our Mortification, his Resurrection, of our New life, *&c.* I shall therefore be perswaded by you to proceed a while on this theme, insisting only (unless it be in passage) on that which is practical.

S. *Be pleased then to set out on this journey, and first to tell me once for all, what is the full importance of the word* [Believe.]

Of belief. *C.* To [*believe*] is (as many other in Scripture) a pregnant word, and contains under it all that is or should be consequent to it. To [*know*] signifies in Scripture, not only what the word sounds, but also to *love*, and to *do*; knowing of God is the whole service of God: and so proportionably to [*believe.*] And in brief, it hath two parts, a speculative and a practical; the one but of a piece, the other of the whole heart: or if you will, the one in the brain, the other in the heart; and this latter superadded to the former, it seems, it is that alone is likely to stand us in stead, *Rom.* 10. 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

S. *What do you mean by a* speculative belief?

Speculative belief. *C.* An assent or acknowledgment of the truth of any thing affirmed in the word of God; as to acknowledge and assent to this truth, that there is a God, that he is our Father, *&c.* that he sent his only eternal Son into the World to be born of a Virgin, *&c.*

S. *What is the* practical *Belief, or that of the* heart?

Practical. *C.* The Heart is the principle of Practice, as appears, *Deut.*

Deut. 30. 14. *My word is in thy heart* [*that thou mayest do it,*] and Verſ. 16. [*to keep his Commandments,*] &c. and that by Analogy with a ground in nature, the Heart being there the principle of life and motion, moving alwayes, (to which *Solomon* oft alludeth) and digeſting and applying every thing that comes into it, to that end) the Principle, I ſay of action, of ordering and directing our wills, and ſo our lives accordingly; and ſo the belief in the heart contains in it (in general) all kind of practical Chriſtian Vertues: peculiarly thoſe that according to the nature of the object believed, and the ſeveral conſiderations of it, are moſt proper to be produced or exerciſed. Thus to believe there is a God, is to live and behave my ſelf in a godly manner, and ſo ſignifies Piety; to believe he is Maker of all things, is to *commit our ſouls to him in well-doing, as to a faithful Creator,* 1 Pet. 4. 19. to believe he is a Father, is to love him with a filial love, to fear him with a filial fear, to honor him as a ſon his father, *Mal.* 1. 6. to obey him with a filial obedience, to truſt in him, to depend on him, as children on fathers, for all things needful to our ſouls or bodies. And this you are proportionably to apply to all the ſeverals in our Creed, or Objects of our Belief.

S. *But is there not ſome peculiar notation in the Phraſe* [Believe in ?] *is not that more than to believe?* Believing in.

C. Some ſubtil wits have obſerved ſuch a diſtinction between *believing* * *God, believing in God,* and *believing on God*; but it is not ſure that the Word of God hath owned any ſuch diſtinction or conſtant difference between them, taking indeed all theſe promiſcuouſly, and meaning oft-times the ſame thing by all of them. The diſtinction which I gave you will, I conceive, do the ſame work, for which the Schoolmen deſigned this other, and the ſeveral notions of believing in Scripture will be moſt properly referred to the ſeverals mentioned; either a ſpeculative believing, as in the Devil and wicked Profeſſors, or a practical, in all Saints: and that differenced again according to the notion wherein the Object is conſidered, as even now was ſpecified; ſometimes a terrifying aſſent, or an aſſent accompanied with fear,

* πιστεύειν τῷ Θεῷ, τὸν Θεὸν, εἰς τὸν Θεὸν, ἐπὶ τὸν Θεόν.

when it looks on the threats, *Heb.* 11. 7. *By faith Noah moved with fear*, &c. ſometimes an obedientiall aſſent when it looks on the commands, *Pſal.* 119. 66. *I have believed thy Commandment*; ſometimes a fiducial aſſent, when on the promiſes of the Goſpel, *thy word wherein thou haſt cauſed me to put my truſt*, Pſal. 119. 49.

S. *I conceive my ſelf to underſtand the notion you have given me of* believing, *and ſhall labour to apply it carefully to all that follows. You may now pleaſe to proceed to the ſeveral parts or objects of our* belief. *What then is the* ſpeculative belief of God?

Of believing in God.

C. The firm undoubted acknowledgement, 1. That there is a God; 2. That there is but one God.

S. *What is it to* acknowledge *him to be God?*

His Eſſence.

C. To acknowledge him in his Eſſence and in his Attributes. In his Eſſence, that he is the eternal, immortal, immutable, inviſible, incomprehenſible, glorious Being, giving being to all, but himſelf receiving from none, the Being of Beings, the [*which was, and is, and ſhall be*] the Lord God *Jehovah*. In his Attributes, of infinite goodneſs, and mercy, and veracity, and wiſdom, and providence, and power, and all-ſufficiency, his creating, preſerving, and juſt governing and diſpenſing of all things. All which together make up the ſeverals contained in that which follows in the Creed [*In God the Father Almighty, maker of Heaven and Earth.*]

His Attributes.

S. *I ſhall not trouble you to prove all or any of theſe particulars to me, becauſe you ſay they are matter of* belief; *which although they have grounds in nature, which alſo would be means of proving every of them, yet ſhall they by me be received without that kind of argument, being more willing to* believe *than* diſpute *what from the Scripture, the Apoſtles and the enſuing Univerſal Church of God have thought fit to compriſe in thoſe* Articles: *all that I ſhall now demand of you is, your direction how theſe ſeverals which you have now named may be reduced to thoſe words of the* Creed.

C. Thoſe of his Eſſence, to the word [*God*] whoſe name (proper to him from all others) is [*Jehovah*] which includes [*Being*] and giving of Being, *immortal, immutable,*

table, and (by consequence from them) *invisible*, *incomprehensible*, and *glorious*. All which being unexpressible by any positive definition, is best described by (those which I gave you, which are most of them) negative epithets. Those of his Attributes to the word [*God*] and to the following words; that of his infinite Goodness and Mercy and Providence, to his title of *Father*; that of his Veracity, both to his being *God*, who in his nature hath by all men (even Heathens) been conceived free from lying, [*Let God be true, and every man a Lier*] (absolute veracity belonging to no Creature, but only to God) and to his name *Jehovah*, which is set in *Exodus*, to note his constancy in performing of promises, his *establishing his Covenant*, *Exod.* 6. 3. and also to the word [*believe*] which supposes God the great object of our belief, and so true in all his affirmations; that of his Wisdom, and Power, and All-sufficiency, his Creating and preserving of all, to his title of *Maker of Heaven and Earth*, in which all those severals are expresst: the word [*Maker*] containing under it not only the beginning, but continuance of all Being; and so first, the disposal, wherein the wisdom was shewed; secondly the strangeness of the composure first, and since of daily productions both ordinary and extraordinary, wherein the Power; thirdly, the sustaining, wherein the All-sufficiency; and in all together the creating and preserving. As for that of his just governing and dispensing of all things, that belongs most peculiarly to the word which we render * *Almighty*, but signifies peculiarly his being Governor, Ruler of all things; which being added to the word *Father*, signifies that eminent natural right that belongs to all Fathers, paternal dominion, the root of all Power and Government among men, and being in a transcendent manner applied to God, the transcendent Father, contains under it all manner of dominion over the Creature. This title indeed contains his *Almightiness* and infinity of power over all his Subjects, but withal superadds that other relation of a King and Lord over them. To all which may be added his *Omnipresence* and *Omniscience*, of which his very deity and in-

* παντοκράτωρ πάντων κρατῶν, that hath dominion of all, Hesych. παντοκρατορία, παντοκράτεια, Phavor.

finity are a ground, his creating and governing all things a proof, and the evident daily footsteps of the former in the whole Creation are sure and manifest evidences and testimonies of it; and of the latter, his delivering and the exact fulfilling of Prophecies, whereinGod hath oft foretold future contingent words and actions of men, which being many times evil and sinful, (as particularly the words of the by-standers at the Cross against Christ, punctually foretold, *Psal.* 22. 8.) he could not be the author or designer of them, or consequently foretel or foresee them in his decree of producing or causing them, but only by vertue of his Omniscience.

S. *What now is the* Practical *part of this* Belief *of God?*

The Practical Belief in God.

C. The influence that each of these Assents is apt to have upon our lives, (there being a practical as well as speculative Atheism) the living like those that in earnest believe all this; and that is in effect the practice of all those duties which the Church-Catechism told you were contained in the First Commandment, which you will remember to have been Faith, Hope, Love, Fear, Trust, Honour, Worship, Prayer and Thanksgiving to him. That all these are the uses and duties of the first Article of the Creed, will be easily discerned, if you but apply them to the severals in God's Essence and Attributes before mentioned. His Veracity is the ground of our Faith, and he that cordially is perswaded of that cannot chuse but believe in him, *Heb.* 11. 11. The same again, when his Promise hath intervened, being backed with his Omnipotence, is the ground of our Hope; and he that knows God hath promised, and resolves that he can neither lie, nor be over-powered with difficulties, will hope on him even in the midst of all temptations to the contrary. And so again, the word [*Father*] implying his preparing for us an inheritance, 1 *Pet.* 1. 4. his glorious Excellence, and after that his paternal Goodness and Mercy to us, in feeding us and disposing all (even the saddest) Accidents to our greatest good, is a sufficient motive and ground of Love. His Omnipotence, and his Justice, and again paternal Relation to us, is our ground

of

of fear: His All-sufficiency, (and the Eternity that is peculiar to him, when all other things are so frail and mutable) of our Trust and dependence on him, and him only: His Regal Power, of our honouring him: His very Deity, of our Worship: And his Goodness, and All-sufficience, and Providence, and Wisdom, of our Prayer and praises, of all our Petitions and Thanksgivings.

S. *The good God of Heaven and Earth so fill my heart with a sense of his* infinite Attributes, *and the short fading temporary emptiness and* nothingness *of all Creatures, that I may with a sincere heart and ardent affections,* love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most useful truth of Practical Divinity (*which may well have an influence on all my life after, and fortifie me against the dangerous mistakes either of the* Solifidian, *or the* Fiduciary) *that I must not be thought to say the first* Article *of my* Creed *in earnest, unless my heart be possest sincerely with the power, and my life go on uniformly in the practice of all these Christian Vertues. Will you now proceed to the next Articles?*

C. I will.

S. *That of* Jesus Christ (*which is next*) *so far as those pregnant rich titles of the* Son of God *do import, you have formerly opened to me, and in effect, what it is to* believe in Jesus Christ, *both to acknowledge the truth of what the New Testament saith of his designation to those three great* Offices *which denominated him* Christ *or* Anointed, *and were the means by which he wrought our Salvation, and so became* Jesus; *and also to make our vital acknowledgments of all these, depending and relying on this alone* Saviour, *and by Repentance and new Life making our selves capable of the Salvation wrought conditionally by him, loving, and hoping on him; so again receiving his* Kingdom *into our hearts, and making those other particular returns mentioned in that* * *former discourse, to which I am content to be referred.*

Sect. II. *Of Believing in Jesus Christ.*

* Lib. 1. Of the Offices of Christ.

The other Passages and Articles concerning Christ *are so plain and intelligible, that I will not trouble you to*

interpret them one after another, but content my self with what in general you will observe to me of them.

C. This I shall wish you to observe, That all those Articles of Christ are by our Catechism brought into this one Summary, *That Jesus Christ redeemed me and all mankind*; and that not only from the guilt of sin, but in S. *Peter's* interpretation, *from our vain conversation, i.e.* Heathenish wicked living: which is, in effect, The one great necessary to be known of him, is, That he was *born, crucified, continued* under the power of *death, rose again, ascended* to, and now *sits at the right hand of God*, and shall again *come to judge the world*; all, and each of this on purpose to work Redemption for mankind: which if it be faithfully believed, and applied to the regulating and reforming of our lives, this belief will doubtless be sufficient to the salvation of any who is not able to attain to the understanding of many other difficulties. Thus doth S. *Paul* resolve to *know nothing among* his Corinthians *but Jesus Christ, and him crucified*, 1 Cor. 2.2. (under which head it seems the reprehending of all their carnal sins, Chap. 3. 1. &c. of Incest, Chap. 5. 1. Contentiousness, Chap. 6. &c. comes in very pertinently, each of those being oppositions to the crucified Saviour, who died for us, that he might purifie us, and that we might die unto sin) and *Rom.* 10. 9. pronounces, *That he that believes in the heart that God hath raised Jesus from the dead* (and that, we told you, contains our rising from dead works by the power of that same Spirit) *shall be saved*. So 1 John 5. 1. *Every one that believeth that Jesus is the Christ*, (and piously submits to those offices of his) *is born of God*: And Chap 4.2. *Every spirit that confesses Jesus to be come in the flesh is of God*, (if that place be taken in the full extent of the words, and not, as indeed the context restrains it, to the spirit of Prophecie) because all Christianity depends on that one belief, if it be cordial; which, beside the great practical doctrines which the several articles will furnish us with, will in the gross read us a Lecture of a most soveraign charity, not to condemn or remove from our Communion any Christian that shall joyn with us in the

acknow-

acknowledgment of these and those other few necessaries, and live in all manner of duty toward God and man peaceably, and piously, and conscionably, according to this profession; all other less necessary truths, though precious in their kind, being not so valuable as Christian charity and peace, and communion with all who are fellow-members of our Christ.

S. *I shall labor to possess my heart with this charitable lesson: but you mentioned some great* practical doctrines *which the several articles would furnish us with: which be they?*

C. First, from the birth of Christ, to recount the infinite dignation and bounty of our God, that, to redeem us from the thraldom which our own sins had brought upon us, not only submitted himself to all diminutions and meannesses, and at last mortality of our flesh, but came into the world on no other errand but for this very purpose, *that he might dy for us*, *Heb.* 2.14. and *John* 12.27. Secondly, from the same again and the necessity of it to our redemption, to consider the justice first, then necessity of our new birth or regeneration: justice, by way of retribution, that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the Spirit, or of God; and then the necessity also, resolving that, (as if he had not been thus born, so) *if we be not born again, we shall in no wise enter into the Kingdom of Heaven.* Thirdly, from the manner of his conception and birth, to learn the manner of his second birth in our hearts: 1. That as our humane flesh could no way deserve, or by so much as any congruity expect, that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the Overshadowing of the Holy Ghost, so no conception of Christ in our hearts is to be had without it. 3. We must prepare virgin hearts for Christ to be born in, and for that Holy Ghost to overshadow: by virgin hearts, meaning no absolute sinless purity and innocence, which only Paradise could yield; but that renewed purity and recovered vir-

Of the Practical Doctrines from thence. From the birth of Christ.

From the Manner of it.

virginity of true Repentance, and sincere resolutions of amendment, which with the humility of that blessed Virgin, expreſt by the *lowlineſs of the hand-maid* in her *Magnificat*, and typified in the temper of the new-born Babes, which are of all others fitteſt for Chriſt to be born in, both for innocence and humility, (and alſo with the faith ſo remarkable in her, *Luke* 1. 38.) is the only temper which can fit the Soul to be over-ſhadowed by the Spirit, and for Chriſt to be formed in it.

From his ſuffering under Pilate.

S. *What from the ſuffering under* Pontius Pilate?

C. A Paſſive obedience even to death, without any kind of hoſtile reſiſtance (though, as Chriſt was, ſo we ſhould be never ſo well furniſhed with armies and legions) againſt the powers that are by God ſet over us.

From his death.

S. *What from the death of Chriſt?*

C. Firſt, That great doctrine of *Mortification, Putting off the body of the ſins of the fleſh*, Col. 2. 11. and *deſtroying the body of ſin*, Rom. 6. 6. and putting our ſinful habits to a contumelious death, or *crucifying the fleſh with the affections and luſts*, moſt ſtrictly required by God to our Salvation. And in this you may take in, if you pleaſe, a parallel through all the gradations that brought him to his death, that ſo we may, as the Apoſtle ſaith, *Be planted with him in the likeneſs of his death.* For you ſee in the ſtory, there was firſt a conſultation held, then he was apprehended, examined, accuſed, condemned, ſhamed, and crucified. Thus muſt we deal with our old man, our whole body of ſin; firſt, deliberate and conſult about the execution, and to that end chuſe our ſobereſt Senate-like ſeaſons, when the heat and paſſions of youth and ſin are over, and in the cool of the day, in the calmeſt temper of our ſouls, take this weighty buſineſs into our moſt ſerious conſideration: then ſecondly, as ſoon as we have conſulted, proceed to act, preſently apprehend (ſtop in the career) every courſe or habit of ſin: thirdly, examine it by the Word of God, the commands of Chriſt, in all the variations from and oppoſitions to them: fourthly, accuſe, and therein aggravate it with all the heightning circumſtances of guilt

guilt and danger: then fifthly, by a solemn full consent of all the faculties condemn this so dangerous a malefactor: then sixthly, spit upon it with all contempt and scorn: and at last give it up to be crucified, never to recover again to any vital actions. And all this, as for any one single habit of sin, so for the whole body, which contains all limbs and severals under it. Besides this, a second practice that Christs death obliges us to is, our voluntary chearful taking up of our Cross, and following him, really conforming our selves to the image of the crucified Saviour, and resolving, that if we suffer with him, we shall also be glorified with him. Thirdly, the putting our sinful habits like dead bodies out of the way, lest they offend or infect others, which will be answerable to the burial. Fourthly, the reality and continuance of our mortified state, (answerable to the adjuncts of Christs crucifixion, death, burial, descent) not only once for all to repent and mortifie, but to continue in the soul that death unto sin, sincere and unfeigned, till we in soul rise again to that other diviner life, never to die any more, *i. e.* never to relapse to our sinful habits, but to persevere in that mortified estate.

S. *But before you part with these Articles concerning* Christs death, *I must take leave to put you in mind of one difficulty, which though it may seem to be a speculative difficulty, yet because the explicite* belief (*or faith it self*) *of those few things that are contained in this* Creed *may seem to be a* Christians duty, *and so a piece of necessary* Christian practice, *it may perhaps be my duty to enquire, and a culpable omission if I neglect to ask instruction in it, now that I may hope to receive it from you; and that is, what is meant by* [Christs descending into Hell?]

C. Though it be a Christians duty to believe every part and Article of this Creed delivered down to us by the Church from the Apostles, as a form or summary of sound doctrine, & either the first copy, or an extract (and transcript, as it were) of that tradition, or oral doctrine, (*That Faith which was once delivered unto the Saints, Jude v.* 3.) which the Apostles agreed on at the time of their

Of Christs descent into Hell.

their parting from one another to preach the Gospel to all Nations; yet I conceive the agreeing on some one sence, wherein to interpret every Article of it, is not so absolutely necessary, but that some one of them (as this of Christs descent) may be taken in a latitude, and either not determined to any one interpretation, or resolved to be capable of more; and so the words be received, the particular sence, one way or other, will be indifferent to them that sincerely follow that light which is offered to them: and therefore I conceive it is, that the Article of our Church sets it down in that large indefinite form, [*We believe that Christ descended into Hell*] adding no other words of binding interpretation to it.

S. *But what is your opinion of the sence of that* Article?

Two opinions.

C. Among divers others I shall pitch on two opinions, and either of them may be piously believed, having good grounds whereon each of them may be built: the one taken from the opinion and interpretation of many ancient and modern Worthies of the Church, That Christ in the space betwixt his death and resurrection went down locally into Hell, as that signifies the place of the damned, not to suffer there, (for all was finished upon the Cross) but to triumph over Satan in his own quarters, and openly to shew him the victory that by death Christ had gotten over him, over death it self, and over all the powers of darkness. This sence being sufficiently explicated, I shall not enlarge on. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

The first.

The second.

S. *I shall patiently attend while you do so.*

* κατῆλθεν εἰς ᾅδου.

C. These words [* *He descended into Hell*] being affirmed of Christ in the Creed, but not found in words in the New Testament, will not necessarily signifie any farther than either, first, the places of the New Testament (from whence the Compilers of the Creed may seem to have collected it) will import; or secondly, the use of the phrase among either profane or Scripture writers will require; or thirdly, the Context, or Circumstances in the Creed will inforce. And all these will not

not necessarily extend its sence any farther than this, That for the *space of three dayes he was and truly continued to be, deprived of his natural life.* For the first, the Scriptures from whence this Article seems to have been taken are not many, indeed but one, that in the Acts, out of the Psalmist, [*Thou shalt not leave my soul in Hell, nor suffer thy Holy One to see corruption,*] (as for *Eph.* 4.9. *He descended into the lower parts of the earth,* it belongs clearly either to the Incarnation, or descent to the Mothers womb, which is expresst by that phrase, *Psa.* 139. 15. *When I was made in secret, and curiously wrought in the lowest parts of the earth*; or else possibly to the grave, (called the Mothers womb also, *Job* 1.21.) so styled *Psal.*63 9.) Now in that place the word which we render [*Hell*] may signifie the common state of the dead; the word [**soul*] the * living soul, or that faculty by which we live; and the [*not leaving this in that*] is the not suffering him so long to continue deprived of life, as that *his body* (as it follows) *should see corruption, i.e.* above the space of three dayes: which term, consisting of seventy two hours, is the space required for the Revolution of humors, after which Physicians observe, that the body that continues so long dead, naturally putrefies, which is implyed by that speech concerning *Lazarus*, Joh. 11. 39. *By this time he stinketh,* * *for he hath been dead four dayes*: So that place distinctly affirms, that he should not be deprived of his natural life above the space of three days, that death should no longer have dominion over him; (which if it be not the importance of that Prophecy in the Psalmist, I conceive it will be hard to find any convincing Prophecy concerning Christs rising again the third day; (for that of *Jonah* related in the Gospel, and others which by the Fathers are applied to that purpose, *Lev.* 7.17, & *Gen.* 22.4. were but Types, not Prophecies) and yet it is said, *Mat.* 16.21. *That Jesus began to shew his Disciples,* (which sure is more than to tell, *to shew, demonstrate out of Scripture) * that *it behoveth him, i.e.* that he must for the fulfilling of the Prophecies, *rise the third day.*) If this be not necessarily the meaning of those words in the Acts and the

* ψυχὴ. נֶפֶשׁ חַיָּה

* τετραήμερος γὰρ ὄζει.

* δεικνύων.

* ὅτι δεῖ αὐτὸν.

the Pſalm, yet I conceive no man can ſhew convincingly that any other is. Now ſecondly, for the uſe of the phraſe among Writers of the * firſt ſort, it is clear that the * word ſignifies not with them the place of the damned, (no not any peculiar place of happy ſouls neither) but the common ſtate of the dead. I will give you in the Margent ſome inſtances, by which, when you are ſkilled in thoſe Authors, you may be able to judge *. Many other places might be added, but the Writers which conduce moſt to the explaining of the New Teſtament are the Greek Tranſlators of the Old Teſtament, and therefore among them it will be more pertinent to enquire. Look on the 37. of *Geneſis*, ver. 35. We render it out of the Hebrew literally, * *I will go down to the grave to my Son mourning*, ſave only that the * word which we render [*to the grave*] cannot in that place be properly ſo rendred; becauſe *Jacob* believed that his ſon was torn in pieces with wild beaſts, and not buried:

* Attical, or prophane. "Αιδης.

* Take this of Fornutus or Cornutus in his Book called Θεολογία ἑλληνικὴ περὶ θεῶν φύσεως, p. 4. "Αιδης with him goes, for a God, and, ſaith he, is called (Πλάτων ὅτι μυθώδης ἐστὶν, ὃ μὴ τελέως ἀτόπως ἐπὶ τῶν ἀοράτων καὶ ἀφανῶν λαμβάνει ἡμᾶς αὐτοῦ μακάριος) Pluto, becauſe there is nothing but at laſt comes to him, and becomes his poſſeſſion: and again towards the end of his Book, "Αιδης ὁ διχομήνης τὰς ψυχὰς ἀπὸ τῶν πολιτῶν. Hades is the laſt region of the air which receives ſouls, and is called εὔβουλος, ſaith he, καὶ εὐμενὴς, a good friend or Counſellor, becauſe it befriends men, διὰ τὸ παύειν αὐτὰς πολλῶν πόνων καὶ φροντίδων, in giving them ceſſation from labors and cares; which is the very thing that the Spirit affirms of the dead that dy in the Lord, They are bleſſed, for they reſt from their labors, Rev. 14.13. So p. 10. (ἀΐδη εἰκαίῳ) he interprets by ἀφανεῖ καὶ κοινῷ, to be no body knows where according to the etymology of ἀΐδης quaſi ἀείδης, an inviſible ſtate, (agreeable to which it is that in the ancient Rhetors, Sever. Soph. &c. it is called not ἄδης but "Αϊδης, ἀΐδιον, α. & γ'.) And again ſhewing the original of that Fable, that Hades ſtole away Ceres daughter. It is, ſaith he, διὰ τὸ ἀφανίζεσθαι ὅπου χρόνου τινὰ τὰ σπερματικὰ καὶ γονὰς ἀφανισμὸν, where again, Hades it ſeems ſignifies, ἀφανισμὸς, which is uſed abſolutely for death, 2 Mac. 5.12. and is the very deſcription of death that the Pſalmiſt uſeth, Pſal 39.13. Before I go hence and be no more ſeen, and Heb. 8.13. γηρασκόμενον ἐγγὺς ἀφανισμοῦ that which is old is near to vaniſhing, or diſappearing, and ſo Heraclitus ὁδὸν ἄνω κάτω. ſpeaking of the Helmet of Hades which makes men inviſible, he ſaith it is τὸ τέλος, the end, or death of every one, ἐπεὶ ὁ ἀποθανὼν τελευτηκὼς ἀφέωται γίνεται, to which he that comes, i. e. he that is dead, becomes inviſible. And the Author of the Book of Wiſdom hath a like phraſe. Our ſpirits ſhall vaniſh as the ſoft air; where ſpeaking in the perſon of the Atheiſt, who acknowledged not the immortality of the Soul, the word Spirit is taken for ψυχὴ living ſoul. And Bar. 3.11. καταβαίνουσι εἰς ᾅδου is joyned with ἀφανίζονται. * καταβιβάσουσι σοὺς φ ὑς μου πανδοῦν εἰς ᾅδου. So Eſth. 13.7. εἰς ᾅδου καταβῆναι, ſignifies only to dy, ver. 6. (to be killed) being ſpoken by an Heathen King, which we are not ſure imagined any Hell. So clearly, Bar. 3.19. (κατέβησαν εἰς ᾅδου) cannot be imagined to belong to Hell, but only to the vaniſhing tranſitory eſtate of men, who dy. and are ſucceeded by others; and 3 Mac. πλῆθος ἀδύνατον, μόλις ἐν ὀλίγῳ βιβεώσης,

* לשאלה

and

and therefore the addition of those words [*to my son*] make it necessary to render it in that place thus, *I will go mourning out of this life*, I will live no longer, seeing my son is dead; and the * phrase [*I will go down to Hades*] is meant exactly parallel to this in the Creed [* *he went down to Hades*] and may very well be thought the fittest to interpret it, being the nearest to it of any in the Scripture. For as to the word which is rendred *to go down*, it signifies in the Original sometimes to *go up*, *Judges* 15. 11. (where yet the Greek Translators use the very word which in Greek is rendred *go down*) sometimes to go neither *up* nor *down*, as in that place of *Genesis* it is clear, *Jacob* knowing vers. 33. that he was not buried, but devoured by wild beasts. Now for the context in the Creed, compare it with the story of Christs death in the Gospel, and you will see how well it will bear this sense. To which purpose I must premise this one thing, that a man consists of three parts, a Body, a living Soul, an immortal Spirit. St. *Paul* divides * the whole man into those three parts, 1 *Thes.* 5. 23. and in the Creation of man there is mention of all of these. The Body is called * *the dust of the earth*, of which he was formed; * the Soul is called the * *living soul*; the * Spirit is called the * *breath of life*, and in other places * *breath and life*. Of these three parts Christ as man consisted, and at his death all these three are severally disposed of. His Spirit (that immortal soul, which I conceive to be mentioned, *Luke* 2. 40.) he *commended into the hands of his Father*, *Luke* 23. 46. In respect of which he is said to be * *that day in Paradise*, for sure *Paradise* and *Gods hands* are all one. His body, that was put in the Grave; and so all of him disposed of but the * *living soul*, and in respect of that, saith the Creed, * *He went into Hades*: perhaps not into the place of Hell, as B. *Bilson*, nor into Paradise, as *Broughton*, nor into the Grave, for that was said before in the word Buried, (though * some would have the * Greek word which is so rendred, refer only to his embalming,) but he was three daies deprived of his natural life, (which is properly his * *living soul*,) he continued really without

* καταβήσομαι εἰς ᾅδην.
* κατῆλθεν εἰς ᾅδη.
* ὁλόκληρον ὑμῶν integrum vestri 1 Thes 5 23.
* עפר מן האדמה
* [illegible]
* נפש חיה
* πνεῦμα
* נשמת חיים
* πνεῦμα καὶ ζωή, 2 Mac. 7 22. ζωὴ καὶ πνοὴ, Acts 17. 4, 5.
* Σημέρον.
* ψυχή.
* κατῆλθεν εἰς ᾅδη.
* P. Ramus de Rel.
* [illegible]
* Ψυχὴ or נפש

out exercise, or power of exercising his vital faulty, tasted that * common state of the dead for us; but then before he was putrefied, *i. e. The third day, he rose again from the dead*, &c.

* To which purpose it will be observable what Heraclitus in Clem. Al. Str. l. 1. sets down out of Serapion an ancient Poet speaking of Sibylla, and undertaking to shew how she prophesied even after her death. For, saith he, Τὸ μὲν εἰς ἀέρα χωρήσαν αὐτῆς, that part of her body which went into the air did prophesie, ἐν φήμαις καὶ κληδόσι, by voices heard in the air, (for so φήμη is defined by Varinus, λόγος δηλωτικὸς μέλλοντος τινὸς ἐξ αὐτομάτου λαλουμένη, & κληδωνμαντεία, or θεία φήμη, such as was that voice which Plutarch mentions to have been heard by the Mariners, Πὰν μέγας τεθνηκε) The body, or that part which was changed into the earth, bringeth forth πόαν, herb or grass, and the beasts that fed exactly on that place, did, by their bowels or entrals, when they were killed, declare to men what was to come. Τὴν δὲ ψυχὴν αὐτῆς εἶναι τὸ ἐν τῇ Σελήνῃ φαινόμενον πρόσωπον οἴεται, As for her soul, he conceived that to be that face that appears in the Moon, and that helped the Astrologers to divine also. Three parts you see of a woman, according to that so ancient Philosophy. Of which three, by Death, one, saith he, was sent to the Earth, another to Heaven, a third, εἰς ἀέρα χωρῆσαν, went into the air; that third, I conceive; the same that the Atheist in the Book of Wisdom, Chap. 2. 3. affirms, that it shall vanish (at death) διαχυθήσεται, shall be dissolved or poured abroad, ὡς χαυνὸς ἀὴρ, as the soft (or moist) Air, which is there πνεῦμα the breath or spirit, viz. that mortal spirit in the Atheists Philosophy, all one with the breath in the nostrils, ver 2 but much differing from the immortal spirit among Christians. And that which (he thus saith) went into the Air, is it which in Christ is said κατελθεῖν εἰς ᾅδου, to have gone (or descended, though not locally, yet from a superior to an inferior state) to Hades, that state of separation of soul from body, which doth not by any necessity imply or import the place of the damned in Hell. So in Nicodemus his Gospel there is mention of the Saints that are in Ἅδης, and rejoyce there.

* θάνατος.
* καὶ ὁ Ἅδης.
* ἀκολουθεῖ.
* μετ' αὐτοῦ.
* ὁ θάνατος καὶ ὁ ᾅδης.
* ἐκ θανάτου καὶ ἐξ ᾅδου.

Thus *Apoc.* 6. 8. after the mention of * *death*, is added in our Translation, * [*and Hell*] (but it signifies this state of separation, or invisible state, or continuance in death) was a * follower of it, and a * companion with it. And that it refers not to that which we call [*Hell*] (much less to Paradise) but only to that temporal separation of soul and body, may farther appear by the effects there mentioned of it, [*There was given them power to kill*, &c. *with the sword, with famine and with death, and with the beasts of the earth.*] And so Chap. 20. 14. * *Death and Hades are cast into the lake of fire*; and Ver. 13. *gave up those that were in it.* So *Ecclus.* 48. 5. *He that raiseth the dead* * *from death and from Hades*, sure raises not out of Hell; and in the Song of the three Children, Vers. 65. Gods delivering them from *Hades* will not be extended to Hell, but only

ly to Death, as follows in the next words. And sure *Eleazar*, that desires his friend [a] to *bring him on his way to Hades*, 2 Maccab. 6.23. doth not desire to be dispacht to Hell. And that the Ancient Writers of the Church (some of them at least, of the most ancient) meant no other than this by the Article of *Christs descent* [b] *to Hades*, may be guest by two ancient Passages, the one in [c] *Thaddeus* Creed, affirmed to be given by him unto the King of *Edessa*; the other in the Primitive Martyr [d] *Ignatius*; both agreeing in this, that *Christ ascended with many, but descended alone*: where though the descent were (in their words) to *Hades*, yet *Hades* cannot there be thought to signifie the place of the damned, unless Christ shall be conceived to have returned from thence also with a great multitude; which though it were perhaps agreeable with some mens fancies, yet cannot easily be resolved to be the meaning of those Ancient Writers, or of that Text to which they refer, *That the bodies of many that had slept arose*, &c. for I conceive out of [f] *Hell* there was not in their opinion any such possibility of rising.

[a] προπέμψαι εἰς ᾅδου.

[b] εἰς ᾅδου.

[c] Euseb Eccles. hist. l. 1.

[d] Ep. ad Tral.

[e] As of those that teach that Christ going to Hell was met and believed on by the Heathen Philosophers there, and particularly by Plato in the front, and brought them out along with him.

[f] Some Books there are called the Sibylline Oracles, in all probability written by some Christian, and that an ancient one, (about the Emperor Commodus his time, it is by many circumstances most probable.) In the first Book of these, after the Creation and fall of man, there is mention of his death and mortal state and (upon occasion of this close, καὶ δι' ὃν τρόπον εἰς ᾅδου, Hades received them all) this account is given of the word Ἅιδης,

Ἅιδα δ' αὖτε κέκληται, ἐπεὶ πᾶσιν θρόον ἁδὺν Ἀδαμᾶ,
Ἰησοῦ μὴν δ' ὀνάτου, γαῖαν δὲ μιν ἀμφεκάλυψε.
Τύμβον δὲ πάντες ὀδύρεσθε βροτοὶ γεγαῶτες
Ἀΐδι, ὃς εἰν Ἀΐδαο δόμοις ἔνδον κεκλόνται.

Where it is clear what is meant by that word (Ἅιδης) The common state of the dead, when their bodies are laid in the grave, the condition not only of the wicked nor only of the Godly but of the πανθνητοσωμάχοντες ἄνθρωποι, all mortal men, who, as follows there,

——Εἰν Ἅιδαο μολοῦσιν Τίμιαι ἔφυσαν,

when they were gone to Hades were honoured by us: whereas the Giants had their πανάθλιον ἔνδον ἔσσαν, which is Hell indeed, there being no so proper notion of Hell in the Old Testament as the place of the Rephaim or Giants. Prov 21.16. & 9.18. & 2.18 in the Hebrew & Greek reading So in Philemon, καὶ γὰρ καὶ τὰ ἐν ᾅδου τῶν τεθνεώτων νομίζομεν, Μισθ' ἀπολαῦσιν ἔχειν ἀνδρῶν ὁσίων.

So in the second book of *Esdras*, Chap. 4. 41. * *In the grave, the chambers of souls are like the womb of a woman*: where though we render [*in the grave*] yet without question the Greek was ἐν Ἅιδῃ, *in Hades*; and so *Hades* is that state of souls in the separation, wherein he conceived there were divers *Cells*, which all desired to return (and pour back) the souls which were in them to the bodies again, as a woman when she comes to time of Child-birth, desires to bring forth. I have now wearied you sufficiently with an account of this second interpretation and the grounds of it; and I shall add but this, That as it may piously be believed, that Christ did in the space of those three daies locally descend, to shew himself triumphantly to the Devils: so they that on the premised grounds resolve it possible, that there may be no more concluded from this Article but only that Christ being *crucified, dead, and buried*, continued in the state of the dead, his soul really separated from the body for some space, but not so long till his body should putrefie in the grave, (to which it follows aptly, That *the third day he rose again*, or was restored from that state) may be pious believers also, and offend nothing against the Creeds or doctrine of our (or of the Ancient) Church, so they do not condemn those others that are contrary-minded. I meant not to have insisted on any such speculative difficulty, yet upon your demand I have given you an account of it.

* In inferno promptuaria animarum matrici assimilata sunt.

S. I acknowledge it somewhat distant from your designed method, yet conceive my self to have profited by it, if in nothing else, yet in knowing my duty to my self and others in matters of this nature, which may piously be believed on either side. The Lord grant me the spirit of Meekness and Charity in all things. You will now proceed to that which follows after the Articles of Christs death, to wit, that of his Resurrection.

The practical belief of Christs Resurrection.

C. The Practical Belief of Christs Resurrection is, 1. Our actual rising to new life, as necessary as that of Mortification premised. 2. Our appearing (as he did) to men, and walking exemplarily before them in all heaven-

heavenly living. 3. Our continuing in a ſanctified ſtate of Perſeverance, (noted as I conceive, *Rom.* 6. 8. by [*we ſhall live with him,*] *i. e.* live this new life, if we do not treacherouſly ruine our ſelves again as Chriſt did, *Who being raiſed from the dead, died no more, death had no more dominion over him,* Verſ. 9. till by Gods mercy we be taken up to bliſs. 4. Our depending upon Chriſt for our Juſtification, which as well as our Sanctification is an effect of his riſing, *Col.* 3. 3. *Rom.* 4. 25. & 8. 33, 34. 5. Our haſtening this reſurrection, (parallel to Chriſts riſing the third day) not ſo wholly immerſing our ſelves with ſorrow and humiliation (that grave, as it were, of the mortified ſoul) as to hinder action and vital performances, but by the power of that *Spirit that raiſed Jeſus from the grave,* immediately to riſe to new life.

Of his Aſcenſion.

S. *What is the* practical belief *of his* Aſcenſion?

C. Aſcending after, and dwelling with him in divine Meditation, being heavenly-minded, ſeeking, and minding, and ſavouring of thoſe *things that are above,* the duty of all thoſe that are *riſen with Chriſt,* Col. 3. 1.

Of his ſitting at the right hand of God.

S. *What of his* ſitting at the right hand of God, *the Father Almighty?*

C. That phraſe of *ſitting,* &c. ſignifies Chriſts reigning, his having all Power given to him: you may ſee it by comparing *Pſal.* 110. 1. with 1 *Cor.* 15. 25. In one place it is, *The Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtool;* in the other, *He muſt reign till he hath put all enemies under his feet.* This you have formerly learned to be an union of his Regal and Prieſtly Office; his giving Commands to his Church, and his interceding with God for his Church, and that ſo powerfully, as actually to beſtow that Grace, that pardon which he intercedes for. And this is farther noted by thoſe titles there repeated of [*God the Father Almighty*] that Interceſſion of his to God being as to a Father (both of him and us) who will, and to a *Father Almighty,* who is able to grant whatſoever he prays for. And then the Practical Belief of this Article will be. Firſt, to give my ſelf up obediently to be ruled by him

(in all his Inſtitutions and Commands) and by all thoſe that he hath ſet in the Church under him to rule over me. Secondly, to depend on his Interceſſion, to offer up all our Prayers to God in and through him. Thirdly, to receive (and make the holieſt uſe and advantages of) all Grace that ſhall flow from him. And fourthly, when he is ſo ready at hand to our Relief, to reſolve to look to him in all temptations, and count it our wretchleſs abuſe of his goodneſs, if we do not perſevere in deſpight of all aſſaults to the contrary.

Of his coming to judge.

S. *What of his coming from that right hand in Heaven*, to judge both the quick and the dead?

C. Our conſtant making up our accounts againſt his coming, as daily expecting a righteous, though a gracious Judge to ſit upon us, according to thoſe many titles we have of him in holy Writ: as *Iſai.* 33. 22. *The Lord, i. e.* Chriſt, (as appears Verſ. 17, 18.) *is our Judge, our Lawgiver, our King*, and then our Saviour; 2 *Theſ.* 1. 8. *The Lord Jeſus taking vengeance in flaming fire; to the wrath of the Lamb*, Apoc. 6. 16. and the *ſearcher of the reins and heart* (the expreſſion of a Judge) *Apoc.* 2. 23. A notion which of all others will bring us to a pious awe of him, as of one which will not ſuffer any one ſin to be carried along under the diſguiſe of Religion, or on confidence of his favour but (againſt all provokers) ſhall come from his Throne (though it be of mercy) in Heaven, to judge us here: one that is not to be moved with paſſions, with bribes, with flatteries, to puniſh or reward according to any other method or rule, but only that of [*Every man according to his works.*]

Sect III. *Of the Holy Ghoſt.*

S. *Will you now proceed to thoſe other Articles, and firſt, that of the* Holy Ghoſt?

C. The word *Ghoſt* ſignifies *Spirit*; which being by way of Excellence a title of God's, (*God is a Spirit*) and ſo here attributed to him, and denoting the Third Perſon in the Trinity, (which is alſo the Fountain and Spring of all Spiritual life in us) is here called Holy: not ſo principally, becauſe he is Holy in himſelf, *i. e.* pure without all mixture or compoſition, either of ſin, or corruption, or pollution, or hypocriſie, or partiality,

(and

(and all this in a most eminent degree, nothing in the world being thus beside;) but more punctually, because he is the Author of all Holiness and purity in us; that little weak degree of Sanctity that the most regenerate among us do attain to, being a Ray and Effusion of that sanctifying Spirit, which worketh in us by his preventing, sanctifying and assisting grace, both to *will and to do, of his good pleasure.* This the Holy Ghost doth by two ways of dispensation, 1. Outward, 2. Inward. The outward way was his visible descending upon the Apostles, and fitting them with Graces, and instating them with Powers to plant and preserve and govern the Church of Christ over the world.

His way of sanctifying. The outward.

S. *What were those Powers?*

The powers instated on the Apostles.

C. 1. To Preach and Baptize those that received their Doctrine, and so to plant a Christian Church. 2. To confirm those whom they had baptized, and to administer the Sacrament of Christs Body and Blood, and so to preserve or stablish those whom they had planted. 3. To exercise the Power of the Keys in Censures, punishing the pertinacious, casting them out of the Church, that they may be ashamed, and so think fit to reform their wicked lives, and upon approbation of their Repentance and Reformation, absolving, and receiving them into the Church again, and all this to govern those whom they had planted and confirmed in the Faith. And 4. to ordain others, and commit the same power to those which the Holy Ghost had setled in themselves, and so to provide a Ministery of his holy celestial Calling, (sent by Christ, as he was by his Father, *John* 20. 21.) to continue by Succession from one to the other, to the end of the world. All which donations and instatings were the acts of the holy Ghosts descent, (beside the extraordinary gifts of Tongues and Miracles, &c. needful for those first times, to *preach to all Nations* intelligibly, and to gain Belief to their Preaching, but not so necessary after:) and in respect of these he is styled the *Paraclete*, which is a word of a larger significancy than any one English word can express, and therefore is thought fit not to be translated, but retained in other Languages,

Syriack and Latin, and will beſt be rendred by theſe three ſeverals, (according to the notation of that word in Greek,) firſt, *Advocate*, ſecondly, *Comforter*, yea, and thirdly, *Exhorter* too.

ὁ παράκλητος.

His Office of Advocate to Chriſt.

S. *What do you mean by the* Holy Ghoſt *being an* advocate?

C. Two things; he came to be an Advocate both of Chriſt, and of us: Of Chriſt, in pleading his cauſe againſt the incredulous world, which is ſet down *John* 16. 8. and expreſt by a three-fold Conviction (it being the Advocates part to convince and confute, ſhame and ſilence the adverſary, *Tit.* 1. 9.) 1. of *Sin*, 2. of *Righteouſneſs*, 3. of *Judgment*.

ἐλέγχειν.

The three Convictions

S. *What is the meaning of thoſe three* Convictions?

C. Among the Jews there were three ſorts of Cauſes or Actions: Firſt, In [b] criminal matters, which here word for word is rendred [c of *ſin*.] Secondly, for the defending and vindicating of the Juſt and Innocent, called in Hebrew by a phraſe which is again literally rendred [of e *Righteouſneſs*.] Thirdly, for the condemning of the wicked, which is as literally that, which we there read [of f *judgment*.] Now theſe three Actions the Holy Ghoſt was to manage on Chriſts behalf, as an Advocate for a Client, againſt the incredulous gainſaying world. Firſt, he ſhould convince the world of that great crime committed in not believing, but rejecting of Chriſt and that by legal evidence of that law, *Deut.* 18. 22. (which was on purpoſe to diſcriminate the true Meſſias from all falſe pretenders, Verſ. 18.) where it is reſolved, That if the Prophecies of a Prophet come not to paſs, then he is a falſe Prophet; but if they do, he is a true one. And therefore the very coming of the Spirit, after the Aſcenſion of Chriſt, being the thing propheſied by Chriſt in this place, (and ſo his prophecy fulfilled) ſhall be a legal proof of this crime of theirs, in not receiving Chriſt thus teſtified and demonſtrated to be a true Prophet; which ſure was the reaſon why it was not (as Chriſt ſaith) ſo dangerous or irremiſſible to oppoſe Chriſt at his preſence on the Earth, as it would be to blaſpheme or oppoſe the Holy Ghoſt, *Matth.* 12. 31. Secondly,

b לחטא

c of *ſin*.

d לצדקה

e of *Righteouſneſs*.

f למשפט

Of theſe two laſt, vid. Schindl. Pentagl. p. 1521. C.

condly, he should convince the world that Christ was a most righteous person, and most unjustly crucified (and so vindicate and defend his innocent Client) by his assumption to Heaven, and participation of his Fathers glory, (which assumption of his is exprest by that phrase [**you see me no more*] both here and elsewhere, because at his Ascension it is said, *A cloud received him out of their sight*, Acts 1. 9.) which was a certain argument of his Righteousness, or innocence. Under which also may be contained that imputed righteousness of his to us by way of satisfaction, together with those imperfect beginnings of Sanctification wrought in our hearts by the Power of his Resurrection, and a most proper effect of his Ascension, Intercession, and exercise of his Kingly power in Heaven. Thirdly, he should use a third argument to convince the world, to wit, that taken from the judging, condemning, sentencing, and executing his adversary, even the prince of this world, the Devil, who being the first contriver of Christs death, is now repayed in his kind by way of retaliation, in a manner destroyed and slain, turned out of his Kingdom, (which is a kind of civil death to him, and so called by the * voice in *Plutarch*) by the silencing of his Oracles, turning out of Idolatry and Heathenish vices, which before without controll had reigned in the world. To which it was also consequent, that all Satans instruments should pay verydear for their infidel rebellious actions, in like manner as Satan himself was used for his riotous behaviour against our Christ.

* οὐκ ἔτι θεωρεῖτέ με.

* Πᾶν μέγας τέθνηκε. Plut. περὶ ἐκλελοιπ. χρηστηρ.

S. *You have shewed me how he was* Christs advocate, *you said also that he was* ours: *how is he so?*

C. In setling a Ministery to pray and intercede for their several Congregations, (and enabling them in the very Apostles time to form a Liturgy (of which several passages remain unto us at this day) to continue in the Church to that end) and thereby *helping our infirmities*, and *teaching us to pray as we ought.* To us.

S. *How is he a* Comforter? His Office of Comforter.

C. In divulging that excellent comfortable news of the Gospel, the Promises of pardon and Grace to them that want comfort.

Exhorter.

S. *How is he an* Exhorter?

C. In the doctrine of Repentance, and of flying from the wrath to come, and walking worthy of that great calling. And in the exercise of all these Titles and Offices (as by a first external means) the Holy Ghost is said to work all manner of Sanctity in our hearts. Besides this there is an inward means, the secret preventions, excitations, over-shadowings, and assistances of that Spirit, all absolutely necessary to beget and continue Holiness in the heart; and all these attending those outward Administrations (just now mentioned) and constantly going along with them (as breath goes along with words) and hallowing them to the worthy receiver, the obedient Disciple.

Belief in the Holy Ghost.

S. *What is it now to* believe in this Holy Ghost?

C. 1. To acknowledge the truth of all this, That it is (as from the Word of God it might more particularly appear) as here hath been explained. 2. To accommodate our practice accordingly, to conform it to this faith. As first, to submit to those Spiritual Pastors, &c. whom the Holy Ghost hath set over us, and for them again to be careful of that flock of which the Holy Ghost hath made them Overseers. Secondly, not to intrude upon or usurp that holy calling without a lawful vocation, and such as may justifie it self to be from Heaven. Thirdly, to obey all those several powers, to come in to the Preaching of the word, to fit my self for the Sacrament or Initiation, and bring others to it; so again, for confirmation, and the Sacrament of Christs Body, to examine and shrive our selves, and so eat of that Bread, &c. to fear the Censures, and (if we are under them) by confession, contrition, works of mercy, and all kind of reformation to labour for absolution. And in all these, fourthly, humbly to invoke God's special grace, that it may go along with these outward Ordinances, and to watch and observe, and receive it in the use of them, and lay it up in an honest heart, and bring forth fruit with patience, and neither to resist, repel, nor grieve, nor *quench* that *holy Spirit of God, whereby we are sealed* (if we do not betray our selves) *unto the day of redemption.*

S. What

S. *What is the meaning of the* Holy Catholick Church? Sect. IV. *Of the Holy Catholick Church.*

C. The word *Catholick* signifies *Universal*, disperſed or extended all the world over; in oppoſition to the former ſtate of the *Jewiſh* Church, which was an incloſure divided from all the world beſide, in time of the Law; whereas now the Goſpel is preached to all the world, and (by thoſe powers of the Holy Ghoſt forementioned) a Church with all thoſe miniſtrations in it is conſtituted over all the world. This Church is a ſociety of Believers, ruled and continued according to thoſe Ordinances, with the uſe of the Sacraments, Preaching of the Word, Cenſures, &c. under Biſhops or Paſtors, ſucceeding thoſe on whom the Holy Ghoſt came down, and (by receiving Ordination of thoſe that had that power before them, *i.e.* of the Biſhops of the Church, the continued Succeſſors of the Apoſtles) lawfully called to thoſe offices. And in reſpect, firſt, of theſe holy powers and offices; and ſecondly, of the Holy Ghoſt, the Author and Founder of them; thirdly, of the ſanctity of life that ought to be in theſe, and all Chriſtian Profeſſors; and fourthly, of the end, the begetting and encreaſe of holineſs, to which the very conſtituting of a Church was deſigned; in theſe four reſpects, I ſay, it is that this Catholick Church is called *holy*. Catholick. Holy.

S. *What is it* to believe the Holy Catholick Church? Believing the Holy Catholick Church.

C. To acknowledge that all the world over, by the Miniſtery of the Apoſtles ſuch a Church was gathered, and by the Holy Ghoſt endued with thoſe foreſaid powers, (and ſo ſhall in ſome meaſure continue unto the end of the world, the *gates of Hell*, *i. e.* the moſt fatal dangers, deſtruction and death it ſelf, being not *able to prevail againſt it*) within which whoſoever lives and dies (a faithful obedient ſon of it) ſhall be eternally rewarded by the great Husband of his Church, our Saviour in Heaven.

S. *What is the* practical *part of this* belief? The Practical part of it.

C. The living peaceably, charitably, faithfully and obediently within this fold of the univerſal Church, yielding all reverence to the decrees and doctrines of it, and

and in every particular or national Church *obeying them that have the rule over us*, labouring to preserve both unity of faith and charity with all our fellow-brethren, both in that and all other particular Churches; and not breaking into factions, parties, divisions, subdivisions, but labouring our utmost to approve our selves holy members of that Holy Catholick Church, by unity, charity, brotherly love, ensuing and contending for peace, and all other branches of Christian purity.

Of the Communion of Saints.

S. *Now follows the* Communion of Saints; *what do you mean by that?*

C. I conceive that the word rendred *Communion*, doth most properly and usually signifie *Communication*, (in that sence as to [a] communicate signifies to [b] give, to impart or distribute to others, to make others partakers of any spiritual or corporal gift,) beneficence and liberality: and that either to the bodily indigencies of the poor Saints, as many times in the [c] New Testament the word signifies; or else by any other way of charity and mercy, which you know is then greatest when it is expresst for mens souls, by advice, counsel, reprehension, spiritual conference betwixt man and man, and in any kind of effusion of grace from God to us. Thus in Saint *Pauls* solemn form of benediction, after the mention of the *grace of our Lord Jesus Christ*, (*i.e.* his bounty and goodness) *and the love of God*, (*i.e.* the same again in another word) is added, [d] *the Communication of the Holy Ghost*, (*i.e.* the liberal distribution of all those gifts which flow from him, the Conduit of all grace) *be with you all evermore*.

[a] κοινωνίαν.
[b] εἰς φόβους κοινωνεῖ ἢ φιλεῖ; Lucian. περὶ τοῦ παρασίτου. p. 774.
[c] Ἐυποιΐαν ἢ κοινωνίαν, Heb. 13. 16. εἰς κοινωνίαν τινὰ ποιήσασθαι, Rom. 15. 26. To make a contribution or gathering for the poor; τινὰ μεθέξειν ἢ τινὰ κοινωνὸν ἢ ἑταῖρον ποιεῖσθαι ἐπὶ τοῖς κρείττοσι, Charity and liberality of administring toward the Saints, 2 Cor. 8. 4.

ἁπλότης τῆς κοινωνίας liberal distribution, 2 Cor. 9. 13. κοινωνία εἰς ἀγαθοεργίαν, liberality toward the Gospel i.e. toward the Ministers and propagation of it, Phil. 1. 5. κοινωνία τῆς πίστεως Philem. 6 liberality to the poor Saints proceeding from his faith, expresst, v. 5. by love and faith to the Lord Jesus, and toward all Saints; faith to the Lord Jesus, and love or charity toward all Saints by which their bowels were refreshed, ver 7. κοινωνικοὶ, κοινωνικὸς, 1 Tim 6. 18. [d] κοινωνία πνεύματος ἁγίου.

S. *But how do you apply this notion of the word to the matter in hand, I mean to the interpreting of this Article of the Creed?*

Two parts of it.

C. Thus, that it shall contain in it two things especially,

ally, according to the two kinds of liberality mentioned, corporal and spiritual. For the first, we find in many passages of the *Acts*, that at the first preaching of the Apostles, many came in and believed, and they that did so *sold their goods and possessions, and distributed them to all, as every one had need*, Acts 2. 45. and *had all things common*, vers. 44. *and* * *exercised liberality* (or charity) *toward all the people*, vers. 47. And this is called by this very word which we render * *Communion*, but signifies *Communication*, vers. 42. And then the most literal importance of the phrase, [* *Communication of Saints*, or *of the Saints*] will be this matter of fact, set down in that Apostolical story, *viz.* the general practice of all believers in the first age of Christianity, to live together in that most liberal, charitable manner, every man communicating what he had to the others wants, and to that purpose, *bringing the price of their estates, and laying it at the Apostles feet*, and making them the stewards of their liberality. This was so eminent an act of Christian charity, so lively a character of Primitive Saints, so immediately and remarkably consequent to the Preaching of the Gospel to the Gentiles, that it may well deserve to be put into our * Creed, next after the Article of the Holy Ghost, and as a branch of that of the *Holy Catholick Church*, meaning that of the Apostles age; and accordingly the *Nicene* Creed joyneth them both in one, the *Holy Catholick and Apostolick Church*: and then you will presently know what it is to believe this Article, *viz.* to assent to that relation of Scripture, and from those examples to learn that most excellent Christian grace of charity and liberality to all the fellow-members of our Christ, and at least to retain some considerable degree of it in the actions of our future lives, remembring that it is the part of the faith of

Liberality.

* χοινωνιαν τινα.

* κοινωνια τῶν ἁγίων.

* This interpretation I now see to have been accepted by the learned Hugo Grotius on 2 Cor. 8. 15. Where speaking of the rich mens liberality, Quâ sustentabantur pauperiores, hesaith spectat & huc ea quæ in symbolo profitemur, sanctorum communio, The communion of Saints in the Creed belongs to this matter. I only wonder, why having fain upon this notion, he did not in those Notes apply it to Acts 2. 42 (where the very word κοινωνια in this sence is observable;) and am by that, and some other κοινωνια in those Annotations of his on the Acts and Epistles, inclined to conjecture, That that Volume had not received his last care and survey before his death.

Christ,

Christ to loosen the misers hand, to enlarge his heart, to melt him into that soft temper, and incline him to make others partakers of that plenty which he hath received from God, to practise that bounty toward all, which we see so hugely exemplified by Christ to mankind.

Spiritual expressions of love.

S. *What else is contained in this Article?*

C. I told you there was another kind of charity and communicativeness, the spiritual expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians. And this is of many sorts, but may briefly be contained in this, The performing all Christian offices of love one to another: first, praying with and for one another, (and he that separates himself from other Christians, and hath not charity enough to pray with them, or that is so proud or malicious, that he will not pray for all men, especially all Christians, when Christ did pray for his very crucifiers, is far enough from this charity;) secondly, praising God with and for one another, a duty continued mutually betwixt us and the very glorified Saints in Heaven, so far as is most commodious to the condition of each, the Saints in rest and joy daily praying for their younger brethren, the Church and the Saints in the Camp on Earth praising God for those revelations of his grace and glory to their elder brethren in Heaven. And the very believing this as a duty that Christianity hath made us to be so much concerned in, will have a full influence on our practice, I need not insist to shew you how.

Of Remission of sins.

S. *What is the meaning of the Article* [Remission of sins?] *The words I understand, and conceive them to signifie Gods pardon of all trespasses committed against him, the same which you interpreted to me in the* Lords prayer; *but what is to be my meaning when I say, I believe it? Is every man bound to believe that his sins are pardoned?*

What belief of it is required.

C. That the sins of any particular man are actually pardoned to him is not the meaning of this Article, there being no revelation of God's in Scripture, (which alone can be the Object of Faith) concerning the state of any particular person, any further than, from the general Promises of pardon to all true Penitents, he shall (upon examination

mination of himself, and finding that he is of that number) be able to pronounce unto himself; or than another, a Minister especially, whose office it is, having a clear view of his Conscience, can pronounce unto him? neither of which being infallible in their pronouncings, it cannot yet be matter of Faith to him. That which is the Article of Faith here, is, That by the death and sufferings of Christ there is pardon and remission to be had for sinners, (which all the legal performances could not help any man to, those being only a remembrance, or * commemoration of sins, *Heb.* 10. 3. no means of power or efficacy to work remission) that the having forfeited our perfect unsinning innocence in Paradise shall not (on condition we return to God sincerely) be able to exclude us from Gods favour and grace here, nor from Heaven hereafter. This Article is so near of kin to the doctrine of the second Covenant, set down in the first part of our conference, that I shall need only to refer you to that place, and not to enlarge any farther on it.

* ἀνάμνησις ἁμαρτιῶν.

S. *But what is the* practical belief *of this Article?* The practical belief of it.

C. 1. To set my self sincerely to the performance of that condition, on which the remission of sins in the Gospel is promised and purchased for us. 2. To continue in full assurance of hope toward God, that if we perform our part, God in Christ will never fail in his. 3. To pray to God in Christ daily for this mercy. 4. To continue in the most melting state of Humility and Meekness, as remembring that all our good that we do, or can attain to in this life or another, (Sanctification, or Glorification) is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the purchase of Christ, who alone hath delivered us from the punishment of our sins, both as that is deprivation of the vision of God hereafter, and of his grace here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, *i.e.* of God's being reconciled unto us in Christ, not imputing our trespasses.

S. *I shall now invite you on to the next Article,* The Resurrection of the Body: *What is the thing professt to be believed in that Article?* Of the Resurrection of the Body.

C. The

C. The certainly future restauration or rising again of this very same flesh of ours out of the grave, which by the curse of God inflicted for sin doth go down thither. The punishment on [mankind upon *Adams* fall, was [*Dust thou art, and to dust thou shalt return*] mortality, or a *decree for all men once to die.* This being an heavy punishment indeed, if it had not been allayed or removed by Christ, is now by him extreamly softned, that though it do still constantly befall the Universality of men, (*Death passing on all, in that all have sinned*) yet all the bitter noxious part of death shall be taken away, as far as concerns the faithful servants of Christ, the sting of death being by him plucked out, and so the Grave turned into a Dormitory or retiring-room, a place where the bodies rest in a sound sleep, till they be awakened unto bliss.

S. But how will it be possible for dead bodies (mouldred to ashes, and then blown over the face of the earth, or devoured by wild beasts, and those again devoured by worms, or by other men) to rise again, or return to their former estate?

The possibility of it.

C. That power that *raised Jesus from the dead, will also quicken our dead bodies,* the last trump will call all men out of the dust, and God, that made all out of nothing, can surely restore our bodies again to us, however transmuted: and that he will do so, you have both the plain affirmations of the Scripture, (*Christ is the first fruits of them that sleep,* and then all the heap must one day follow, the head being risen, the body cannot remain long behind; and at large you have it asserted, 1 *Cor.* 15.) and the judgment of reason it self though not telling us how, yet making it reasonable to believe that it will be so, because otherwise our bodies, which are both the instruments and copartners of all sin and all righteous actions and sufferings, will be left unpunished and unrewarded.

The practical belief of it.

S. What is the practical belief *of this Article?*

C. The keeping our bodies in a rising condition; neither by uncleanness, nor drunkenness, nor worldly-mindedness, nor sloth, nailing our selves to the earth, or mire,

mire, or dung-hill; but in Purity, and Sobriety, and Heavenly-mindedness, and Industry, fitting our bodies for that heavenly, divine condition, to which after the Grave we expect to be advanced. Secondly, the praying to God for this perfection of bliss, not only to our selves, but also to those who in soul are already entred into God's rest, that their bodies being joyned to their souls, they may continually dwell together (like *Brethren in unity*) that good and joyful life.

S. *But what kind of bodies shall those be after they be raised?*

The quality of the bodies raised.

C. Spiritual bodies (1 *Cor.* 15.44.) First, in respect of the qualities, spiritualized into a high Agility, Rarity, Clarity, and such as will render them most commodious habitations for the soul, made partaker of that divine vision. Secondly, in respect of the principle of life and motion, which in natural bodies is some natural principle; but in these is the Spirit of God, which shall sustain them without eating or drinking, &c.

S. *What is the* practical belief *of this?*

The practical belief of that.

C. 1. Endeavouring toward these Excellencies here, mortifying and subduing the carnal principle, and making it as tame and tractable as may be, and altogether complying with the Spirit. Secondly, raising up our souls, *i.e.* labouring that they be, and continue in a regenerate state, and not burying them in that worst kind of grave the carnal affections and lusts, which is the most dangerous death imaginable.

S. *You are now come to the last Article,* The life everlasting; *What will you afford me to that subject?*

Of the life everlasting.

C. Only this, that the life which we lead here is a finite, short, feeble life, for some seventy years, if neither enemy, nor disease, nor distemper cast down this brittle building sooner; but the life that follows that Resurrection of the Body is an infinite, everlasting, endless state, in endless joyes to every true penitent believer, but in endless wo to every contumacious provoker.

S. *What is the* practical belief *of this?*

The practical belief of it.

C. To weigh and ponder these two so distant states together, and never to think fit to forfeit that eternal bliss,

bliſs, and incur that eternal wo, for any tranſitory joy or honour, or gain, or eaſe, or relief from the Croſs, (the companion of the godly in this life) for thoſe few minutes that are allowed us here. Secondly, to uſe and improve that moment here ſo as it may be a foundation of eternity.

The endleſs punishment of sinners.

S. *Before you leave the Article of* Everlaſting life, *(which I ſee belongs to an eternity of bliſs on one ſide, and of woes on the other) I beſeech you ſatisfie me in one difficulty, which is ready to ſhake my faith, and it is this, How it can agree with God's juſtice and goodneſs, with any kind of equity in him, that the ſins and pleaſures of a* few years *of ours, that brings us in ſo poor a preſent income of delights and joys, ſhould be paid for ſo dear, with endleſs woes; there being no proportion indeed betwixt this ſo* finite *and that* infinite. *Some anſwers I have heard given to this doubt, as firſt, That our ſins are againſt an* infinite Deity; *and ſecondly, That if we ſhould live* infinitely, *we would ſin* infinitely. *But methinks theſe are but niceties, which ſatisfie not at all: I believe I could by ordinary reaſon, and the grounds which you have given me, ſhew you how.*

The true ground of it.

C. You ſhall not need, for I ſhall render you another account of your ſcruple; and firſt, tell you that the right underſtanding of it will prove a piece of Divinity, which as it is a foundation of all good practice, ſo may chance to ſtand you in ſtead for all your future conſultations concerning your ſoul.

S. *What then is the ground of this judgment of God?*

The choice given us by God, to live or periſh.

C. The choice and option that God hath given all men in his word, either to return and live, or to go on and periſh everlaſtingly: The two kinds of Retributions, two Eternities, which are put into our hands by God, (by way of Covenant) to have our parts in one of them, which ſoever we ſhall chuſe; the compact being ſo made between God and us, that they which are offered one, if they will not accept of thoſe terms on which that is offered, do, for that deſpiſing, by the tenure of the ſame Covenant, fall into the other. *Indignation and anger and wrath to them that work evil,* that

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go on unreformed in any ſuch courſe; but *to them who by patient continuance in well-doing ſeek for glory, eternal life*, Rom. 2. 7. Had there been nothing but Happineſs created, and all men decreed to that bliſsful ſtate, Heaven had been our fate, but not our Crown, our deſtiny, but not our reward; and a rational man would perhaps have been a diſputing, why man ſhould be ſo eternally happy, why ſuch a ſhort weak practice of Piety ſhould be ſo hugely and ſo everlaſtingly rewarded: And ſo on the other ſide, if Hell had opened her mouth wide, and encloſed all, had all men abſolutely been decreed to thoſe fatal chains, a rational man would have been ready to tell you, that this * were to make men innocent, but lay blame enough on God: and ſo there had been little of Reaſon on either ſide. But God that hath made us rational men, hath provided rational rewards for us, a rational Tribunal and Judicature, a rational bliſs and wo; not only every man repaid according to his works, (adjudged to Hell by a righteous Judge, and to Heaven by a righ eous Judge alſo) but even allowed ſatisfaction to all his Scruples; if he come not to bliſs, he ſhall ſee it is his own wretchleſs contempt which hath kept him from it. *Behold*, (ſaith he by *Moſes*) *I ſet before you life and death, bleſſing and curſing*; eternity of joyes in the hand of an eaſie obedience, a * gracious bleſſed *yoke*, (which he that takes upon him chearfully ſhall find *reſt to his ſoul*, live the moſt admirable joyous life of felicities here, and paſs from a Paradiſe to a Throne) and eternity of miſeries to him that will fall in love with them, and to no man elſe. *For God made not death*, at leaſt made it not for man, (Paradiſe was created for him) the *everlaſting fire* was prepared *for the Devil and his Angels: but ungodly men with their words and works called it to them*, Wiſd. 1. 16. committed a kind of riot upon Hell, invaded *Lucifer's* peculiar, and, if you mark, ſtrive more vehemently for their portion in that Lake of Brimſtone, endure more temporal hardſhip in their paſſage thither, than any Martyr in his fiery chariot of aſcent toward Heaven. And then, I hope, you would, if you were an Atheiſt, con-

* μηδὲς μὲν ἀγαθὸς ἐσθ' ὁ θεὸς ἢ δικαιοσύνης, Saluſt. de Bell. Cat.

* γενοῦ ζυγὸς.

* λαβεῖν μερίδα Wisd.1.16.

fess, That he that takes such pains for it, is worthy * *to take his portion* with it, to have that pay which he hath merited so dearly.

S. *I acknowledge my scruple satisfied, and my self obliged (if it be but for the honour and awe I owe to my own soul, if but to save my reputation in the world, that I be not such an abject stupid fool) to retract my choice, to call back the hostages I have given to Satan, those pledges of my soul, (whatever faculty hath at any time been sent out to him, in design or hope to bring me in some slight joy) and for the future to set out a more rational, more justifiable voyage.*

C. The Lord confirm and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. *But may there not be place for some farther doubt and question in this matter? especially this which I shall now propound to you: How can it be truly said, That the eternity of the sinners punishment is founded on the choice and option given him by God, when man in his nature, as now he is, hath not liberty of choice, at least, no indifferency to good and evil, but an invincible proneness and inclination to evil?*

Of Free-will.

C. You have proposed a Question of some intricacy and difficulty, yet shall I give you account of it, so far as may seem of use to you: and I shall do it by laying this Foundation, That the nature of man, created after the Image of God, I mean, his Reasonable nature, hath such an agreement & liking to all that is substantially and really good, (such are all the Commands of the Natural and Christian Law) that it still canvaseth on that side, and solicites the will to embrace the good, and prefer it before the pleasurable evil; and generally thus it doth, but when some distemper or disease is upon it: Only the will, which being a free, is not always a regular and obedient, faculty, that doth not always hearken to the advice and inclinations of the Reasonable nature, but (the truth is) doth very often very contrary to Reason, and so doth most frequently chuse ill; yet doth it not constantly so, but sometimes it hears Reason, and chuses good.

good. And indeed, this very diſobeying of Reaſon, the not hearing the dictates of the underſtanding, is a evidence concerning the will of man, that it is no natural or neceſſary, but a ſpontaneous, arbitrary, free agent. And it were happy, if Experience did not give us this proof of it.

S. *But have you not let fall a paſſage, which being taken up, will keep this arguing of yours from concluding to your advantage? For when you ſaid, That* diſeaſed nature *doth* chuſe *that which is ill, is not that alſo applicable to the will; which ſince the fall of man is diſeaſed, and ſo may deſire ill, and neceſſarily deſire it,* (*and be no more blameable for doing ſo, than the ſick man for having a ſickly diſtempered palate and appetite*) *though nature, i. e. healthy nature, alwayes deſires good?*

C. The advantage you have laid hold on againſt my arguing was purpoſely let fall that you might lay hold on it; and therefore I ſhall readily acknowledge the will of man ſince the fall to be, as you ſay, diſeaſed, and, as an effect of that diſeaſe, ſo ſtrongly inclined to ill, that, unleſs it be by the Spirit of God drawn and converted to good, it is not imaginable that it will chuſe it. To this purpoſe therefore it is that Chriſt, who came to cure the diſeaſed, ſent alſo the Spirit to perfect their cures: and then there is as little doubt, but that the will being by the grace of God recovered to ſome tolerable health, it may (being thus ſet at liberty) by the ſtrength of that grace, chuſe that good which the Spirit inclines it to, and to which eternal reward is promiſed by God on purpoſe to take part with the underſtanding, and with the vertuous object in the canvaſe againſt the ſenſitive, and to fit and qualifie the good to be choſen by the will before the evil.

S. *It is reaſonable which you ſay; but doth not there ariſe from hence another difficulty? For if there be an eternal reward propoſed by God to the vertuous lover, will not this, to him that doth believe it, become ſo prevalent a weight, that it muſt neceſſarily ſink it down that way; and ſo, firſt, deprive the will of its liberty to the contrary evil,* (*and that is as contrary to the judgment to come*)

and ſecondly, make the vertuous liver uncapable of reward, who, it appears, doth all for the love of that reward, and not for the love of vertue?

C. Your Objection conſiſts of two parts; one preſſes againſt the liberty of the will to do evil, the other againſt the rewardableneſs of the good which is choſen upon intuition of the reward. The firſt will be eaſily anſwered by experience: for how oft doth he that verily believeth the unchangeable truth of all the promiſes of the Goſpel, and ſo that eternal reward to vertuous living, permit himſelf nevertheleſs to be ſeduced by worldly or carnal temptations to vicious actions, and ſo demonſtrate that the moſt precious reward of eternal bliſs doth not ſo violently weigh down the ſcale for vertue, but that vice may ſtill poſſibly carry againſt it? As for the other difficulty, though it be greater, and withal leſs neceſſary to the clearing of the point now in hand; yet becauſe it will not be unprofitable to be conſidered apart, I will give you my thoughts of it, thus; To add ſome ſtrength and vigour to the love of vertue, which is not always ſo ſtrong in man as to incline him to undertake all the difficulties that that courſe of conſtant vertue is liable to, God thought fit to propoſe an eternal reward to him that ſhould perſevere in well-doing, counting it neceſſary to do ſo, becauſe ſometimes life it ſelf muſt be loſt in the purſuit. And doing thus, it was a work of his wiſdom (for the preventing the force of your preſent objection, and to accommodate his œconomy to the nature of man, as a rational agent) to take care ſo to diſpoſe this matter, that as he offered a high reward to excite us to the love of vertue, ſo the deſireableneſs of this reward might be ſo qualified as not to extinguiſh the love of vertue, and ſo make it unrewardable. And the way to do this, was, Firſt, to propoſe ſuch a reward as might be moſt deſireable to vertuous minds, *viz.* a ſtate either diſtinctly defined to be a ſtate of continual beholding God, of purity, and obeying him for ever, without any temptation to the contrary; ſo that the deſiring that reward pre-requires or includes the love of vertue, (whereas if a carnal paradiſe

The uſe of Gods propoſing reward to man.

radise had been it, vertue might have been pursued for ends most contrary to vertue, and so have been followed unwillingly, followed, but not loved:) or else a satisfaction to the mind of man, happiness in general, without defining the manner how, or wherein it particularly consists, save only, that it is the satisfaction of the most excellent part of us, the filling of all our rational thirsts, the gratifying of the man, and not of the beast in us: which kind of reward, as it will be foolishness to the carnal man, (never valued by those that are immersed in the world or flesh, nor indeed by any that are not raised to some gust of vertue) so when it attracts such as those to begin the Christian course, and set out in the ways of vertue (as we know fear of torments, and even worldly inconveniencies, sometimes do) and perhaps renders them for that present (that state of beginners) acceptable, or not unacceptable, to God, supposing that when they come to know vertue, they will love and follow it for it self; yet it never stands them in stead for God's final acceptance, unless they are by him discerned to be so qualified and inclined, as that they will love and pursue vertue it self when they come to tast of it, and proceed to practise it voluntarily and chearfully, (and not only mercenarily) when opportunities are offered for it. Secondly, (as another allay to the desireableness of it) this reward was to be proposed at a distance, and not here to be enjoyed, but hereafter, and the matter of it not evidently to be known (as that twice two make four) but only proposed to and received by faith, that so the greatness and valuableness of it being certain to attract, (and nothing being to be taken off from that; because, first, being infinite, infinite must be taken from it to make it finite; and secondly, being rendred finite, it would then be unsufficient to satisfie the mind of man, which desires to be always happy, and had not that desire put in it in vain, and would lose the sense of present happiness if it should apprehend it would ever cease to be happy,) the want of perfect evidence and place of doubting might take off from that infinite greatness, and so from the force of the argument,

to pursue it, and leave it so equally ballanced with arguments on both sides, that none but a vertuous person that apprehends pleasure in present vertue, and hath his love of vertue for it self, to assist the arguments on that side, would ever part with all carnal pleasures and profits (and life it self) in pursuit of it: and accordingly this is observable in the world, that as we easily believe that which we wish, and more hardly that which we have less mind to; so the lover of vertue doth easily come to believe that eternal promise of a spiritual holy life, whereas they that are lovers of pleasures, &c. do either not believe, or not consider it. Thirdly, this reward was to be proposed so immensly great, that no body that thought God wise, could think he would bestow it on any thing that were not extremely good; and so none but he that loved vertue, & consequently thought that that was the greatest good, should be able to believe that God would thus reward them. And so by this way of infinitely wise œconomy, these two great provisions were made; first, that humane weakness and imbecillity should receive some relief; and secondly, that vertuous performances should be capable of reward, and the contrary of punishment. If this suffice not to answer that difficulty, I have then this farther to add to it; 1. That God, that hath thought fit to chuse promises as an instrument to attract to vertuous living, will accept and reward him by the use of that means is brought to that end; and therefore that there is no fear that the desiring or loving of the promises which God hath proposed to us to be desired, and is so useful to add alacrity to the pursuit of dry vertue, which oft brings sufferings along with it, and again to extend the love of vertue to every command of Gods, which other lovers of vertue might possibly confine to some few vertues, charity, liberality, &c. which have most taste in them, will ever rob the love and practice of vertue to which it is joyned, as a means to advance and cherish it, of that reward which would belong to it, if it were not by this means thus improved: and 2. That however, he that loves vertue for its own sake, and would do so though

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there were never an Heaven hereafter, hath nothing to be objected againſt him, and yet muſt be acknowledged to do what he doth for the ſake of the preſent pleaſure in vertue, ſatisfaction of conſcience, &c. the preferring of which before more vigorous ſenſitive pleaſures is the vertue in him rewardable, and not the no-pleaſantneſs of it. And conſequently, there will be no more reaſon to prejudge the love of vertue in him that loves it for Heaven's ſake. The greatneſs of God's rewards hereafter, as the graciouſneſs of Chriſts yoke here, being both arguments of God's infinite mercy to us in rewarding that vertue to which we have from him ſuch aſſiſtances and invitations, and which is in it ſelf ſo eligible for it ſelf; but no way objections againſt his judging men according to works; wherein it is acknowledged there is infinite mercy to the vertuous, and perfect juſtice, and nothing of extreme ſeverity, to any. Or laſtly, if (to acknowledge the utmoſt imaginable) the loving vertue for the reward be leſs excellent, and leſs rewardable, than loving it for it ſelf, yet being ſtill good and rewardable in a lower degree, it was ſtill fit for God to propoſe theſe promiſes to men, becauſe by that means many are and will be attracted and brought in love with vertue, which would not otherwiſe have been attracted; and ſo that infinite number of Chriſtians ſo attracted will recompenſe that defect of perfection which ariſes from the hope of the reward. And this withal tends much to the glory of God (which may juſtly be deſigned the end of all) which is moſt illuſtrated by this means, That men acknowledge to owe to him the all that ever they receive.

S. *I have yet one queſtion more, occaſioned by what you have ſaid, and it is this, Why, if the Promiſes of that eternal reward be ſo made as to be unevident to men, and to leave them place of doubting, it ſhould be ſo great a crime in wicked men not to believe thoſe Promiſes, or not to embrace Vertue, which their nature gives them ſo weak a deſire to, that they want the aſſiſtance of that Belief to incite them to the purſuit of it.* The unevidence of the promiſes.

C. To this I anſwer, That though there is, I acknow-

ledge, in this matter ſome place of doubting, as in all things that are not demonſtrative there is; yet I muſt farther tell you what doubting I mean, only an unjuſt, irrational doubting, and ſuch as no prudent man would be moved with, or think ſufficient to keep him from purſuing any thing that he would otherwiſe purſue. For when probable arguments are highly probable, and have no other reaſon to incline any to doubt of them, but only that it is poſſible it may be otherwiſe; this is the next degree to neceſſary, and being the higheſt that the matter is capable of (for there is no demonſtrating in morality) any prudent man will be content to build upon it; and he that, upon no ſtronger grounds to the contrary, will refuſe to believe, and by doing ſo, to purſue his own good, will be accounted extreamly imprudent. Where it will be neceſſary to diſtinguiſh of the word *doubting*: for if by that be meant, (what truly and properly it ſignifies) that which is founded in an equilibration of Arguments on both ſides, then I never thought or ſaid that there was any place of doubting in this matter; for ſure the Arguments to prove that Chriſtian Religion is true, and, conſequently, that that eternal reward that is promiſed to the Lover of Vertue ſhall be performed, are far greater than any arguments that are or can be brought againſt it: but the doubting which I ſpeak of is another weaker and more imperfect ſort of doubting, which may remain in a man when the Reaſons on one ſide are acknowledged infinitely ſtronger than on the other, and only do not demonſtrate or give evidence, or exclude all poſſibility (and ſo doubting) of the contrary. And from hence comes the ſin of Unbelief: for when wicked men, having no prevailing Reaſon to disbelieve, do yet without any juſt cauſe (upon this one occaſion, that they have not evidence for what they are required to believe, though yet they have no reaſon to doubt of it) not only not believe, and practiſe what Belief would incite them to, but do act directly the contrary, even that that no prudent man that had but equal Reaſons on both ſides would ever venture to do; by this it appears, that their love to vice is very vigorous

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in them, so vigorous, as to make the assent to the Arguments which are offered to invite us to a vertuous life, not to answer or bear proportion with, but to be much weaker than the Arguments: and that must needs be a great fault in any man, and an argument that he neither cares for Vertue, nor for the reward by God promised to it; for if he did, the infiniteness of the Promise and the desireableness of it would make abundant recompence for the some kind of uncertainty, *i. e.* inevidence of it; it being certain, that any prudent man would take any ordinary pains, incur any remote and lighter hazard, in pursuit of any thing that were infinitely desireable, and withal but tolerably probable to be obtained. And for a knowing man to do that which is unworthy of such, and which no knowing prudent man would do, as it is an error in it self, so is it a certain evidence that some habitual vice or prevailing temptation hath been the blinding of him; and from thence doth his guilt arise, and this punishment justly follow.

S. *You have now gone over all the Articles; the Lord grant me to live accordingly.*

C. St. *Augustine* will give you a very considerable saying to this purpose: There be, saith he, two kinds of wicked men, wicked Believers, and wicked Unbelievers. *The wicked Infidel believes contrary to the faith of Christ, the wicked Believer lives contrary to it. *And *it shall be more tolerable for the men of Sodom in the day of judgment than for such.*

* Improbus infidelis credit contra fidem, improbus fidelis vivit.

LIB.

LIB. VI.

Sect. I. *Of the word Sacrament.*

S. *HAving thus far inlarged your trouble, I beseech you to explain the Doctrine of the* Sacraments *to me, because methought at the learning of the* Church-Catechism *there was no part which I could so hardly conquer with my understanding as that.*

C. I conceive it very probable, because those being Institutions of Christ, there is little in them wherein your own reason could assist you any further than that could collect or conclude from Scriptures, wherein those Institutions are set down, first, by way of story in the Gospels, or secondly, by way of doctrinal discourse by St. *Paul* and other Scripture-writers. But yet let me tell you, that there is not a more excellent breviate or summary of that which is there scattered to be met with, than those short answers to the questions in that Catechism do afford you. If you please, I will view it over with you. The first Question, you see, is, [*How many Sacraments hath Christ ordained in his Church* ?] A *Sacrament* in this place signifies a holy Rite, a sacred Ceremony used in the service of God; of which sort of Ceremonies in general there being many in the Church, (some ordained by Christ, some by the Apostles, some by the following Church of several ages, and now accordingly used among Christians, in obedience to Christ and the Apostles in what they ordained, and in imitation of the laudable Canons or practices of the primitive or ancient Church) some few there are which Christ himself when he was here on earth, did ordain & institute; and of those particularly the question is, How many there are of this nature, of this immediate institution of Christ, because those certainly which are such will deserve more reverence from us, and more care and diligence in the use of them, than any others which any inferior authority,

rity, especially that of the after-Church, hath instituted. And to this question the answer is very exact, that there are [*only two, as generally necessary to Salvation*] Some other sacred rites Christ did institute for some sorts or cases of particular persons, as *imposition of hands, Heb. 6.* 1, &c. But of this kind, wherein all men to whom Christianity is revealed (or that expect salvation from Christ) should think themselves concerned, to which all Christians are strictly obliged, so far as not to neglect them willfully, or to omit them when they may be had, of this kind, I say, there be only two; First, *Baptism, i. e.* a Ceremony of washing with water, either by going into a Brook and being dowsed over head and ears in it, or by being sprinkled with water on the face or principal part, as hath been used in these colder Countries in stead of the former: Secondly, the *Supper of the Lord, i. e.* the blessing of Bread and Wine, and dividing it among those which are present, in imitation of that which Christ did after his last Supper, and by way of commemoration of that death of his, which immediately followed that Supper, and which (as a special part of his office in working our redemption) we ought frequently to recount and commemorate by way of thanksgiving to him, and present it before his Father, to whose favour we have no claim but through those sufferings.

Two only simply necessary.

S. *Will you proceed to the second question* [*What meanest thou by this word* Sacrament?] *which is so plain and pertinent to that place wherein it is set, that I shall not need your help, save only to open and clear the answer which is given to it.*

C. The answer is, That in this place the word *Sacrament* is set to signifie an outward visible sign, *i. e.* not only a holy rite or ceremony, as before I told you, but that a significative, not empty, rite, a ceremony set to import and denote something visibly & discernibly, and that something, *an inward spiritual grace given unto us, i. e.* some special favour and gift of God bestowed upon us, (particularly by the death of Christ) and this sign or significative rite ordained by Christ himself, of his

Of the Sacraments in general.

The Sacrament a means of receiving grace.

his immediate institution, and designed and consecrated by him to two grand ends; First, *as a means whereby we receive the same, i.e.* as a means of conveyance, whereby he is pleased in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we are interpreted to perform our parts, or the condition required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace as at that time is useful for us (such is pardon of sin, God's reconciliation, or favourable acceptance of us, and strength to do what God requires:) and Secondly, *as a pledge to assure us thereof, i.e.* a pawn, as it were, delivered us from God by the hand of the Minister, to give us ground of confidence and acquiescence that those graces or favours are now so made over to us by God, that we shall not fail of our part in them, instantly in that degree as they are proper to our present state, (viz. pardon of sins past, and acceptance of sincere performance, and also grace or strength so to perform) and hereafter in that other superiour degree, for which we must wait till another world, (such are final acquittance or pardon of sin, and a pure and happy condition in another world.) And all this in the same manner as when some promise is made for the future, and a pawn deposited till the promise be performed.

A pledge to assure us of it.

S. *The next question descends from the general consideration of the nature of a* Sacrament, *to a particular view of the parts of it; and first, how many such parts there be.*

C. The answer you have already learnt, and will be able to tell your self, that as in the notion of a sign or picture (as it is such, *i.e.* as it is a mere relative thing) there are two parts, first, the resemblance, and secondly, the thing resembled, the second as it were the soul to the former, without which it is a fancie, a *chimæra*, not an image or picture; so in these holy significative rites there is, first, the sign or outward visible part, and secondly, that which is signified by it, the grace or precious treasure that this image is set to represent, or which is to every intelligent mans understanding conveyed under that veil or semblance.

The parts of a Sacrament.

S. *Having*

S. *Having said so much in general of* Sacraments, *and of the parts of which all such are compounded, I see the next question descends regularly to the viewing of the former affirmations, in each particular to which they belong: And beginning first with the first Sacrament,* viz *Baptism, the question is, What is the outward part in that, what the* visible sign or *form, i. e. I conceive, what is the thing in* Baptism *which is set to signifie some such* grace *of God's?*

Sect. II. *Of Baptism.*

C. *Water* is clearly affirmed to be that sign; that as among the Jews, when any Proselyte was received in among them, and entred or initiated into their Church, they were wont to use washings, to denote their forsaking or washing off from them all their former profane Heathen practices (nay, as the Jewish writers affirm, not only * Proselytes, but natural * Jews were initiated by three things, Circumcision, Baptism, and Sacrificing;) * so by Christs appointment, whosoever shouldbe thus received into his family, should be received with this ceremony of Water, therein to be dipt (*i.e.* according to the Primitive ancient custom, to be put under water) three times, or instead of that, to be sprinkled with it, with this form of words joyned to that action by the Minister [*I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost,*] which words being by Christ prescribed to his Disciples, must indispensably be used by all in the administration of that Sacrament. And the meaning of them is double: first, on the Ministers part, that what he doth, he doth not of himself, but in the Name or Power of, or by Commission from, the blessed Trinity; secondly, and more especially, in respect of the person baptized, 1. That he acknowledges these three, and by desiring Baptism makes profession of that acknowledgment, which is in effect the summe of the whole Creed, which that Catechism excellently abbreviates by saying, That the chief things learnt in those Articles are, first, to *believe in God the Father, who hath made me and all the world, i. e.* all the Creatures as well as men Secondly, sin

Baptism among the Jews.

* So the Talmudists say of Jethro, Moses Father in Law, בתגייר במילה וטבילה וקמיים he was made a Proselyte by circumcision and immersion.

* See Talmud. Tract. Repudii. The Israelites did not enter into Covenant but by three things, במילה וטבילה והרצויתקרבן by Circumcision and Baptism, and by propitiation of Sacrifice, and so the Proselytes in like manner.

* Among Christians.

in God the Son, who hath redeemed me and all mankind, i. e. tasted death for every man, bought out of that sad thraldom of sin and Satan as many as were dead in *Adam, i. e* every man in the world, though neither Angels nor any other Creature beside. Thirdly, *in God the Holy Ghost, who sanctifieth me and all the elect people of God, i. e.* worketh grace effectually in the heart of all those who are obedient to his call or working; for those are the elect or chosen in that place of the Gospel, where it is said, That *many are called, but few chosen*; many invited by God, but few which make use of that mercy of his, few that are obedient to that Call. 2. That as he acknowledges these three, so he delivers himself up to them as to three undivided principles or authors of Faith or Christian Religion, and acknowledges no other as such, (as to be baptized in the name of *Paul*, signifies to say, *I am of Paul, i. e.* to pin my faith on him, in opposition to *Cephas* and all others) to receive for infallible truth whatsoever is taught by any of these, and nothing else. 3. That he devotes and delivers himself up to be ruled as an obedient servant by the directions of this great Master, a willing Disciple of this blessed Trinity; and so the Greek phrase [*into the Name*] doth import. And these three acts of the person baptized, being put together, make up his part, that by way of condition is required of him to make him capable of that grace which the Minister from God thus conveyes upon and ensures unto him.

S. *The next question proceeds regularly to the thing signified in Baptism under the name of the* inward spiritual grace, *which I conceive to denote that favour and special donative made over from God in that Sacrament; and that styled* spiritual, *as belonging to the Soul of man, or his immortal* spirit; *and* inward, *as that which is signified by the* outward *sign, in the notion wherein we say there be two parts of a Picture, an inward and an outward: the man himself is the inward part of his picture, or that which is invisible, the outward being the visible form upon the Table. So that I suppose my self to conceive the meaning of the Question:*

But

But for the answer I must crave your assistance.

C. The answer is, That the inward part of Baptism, signified by, and conferred with that outward Ceremony, is a *death unto sin and a new birth unto righteousness.* For the full understanding of which, I must shew you these three things. First, what is meant by that death and new birth; secondly, how these are signified by Water in Baptism; thirdly, how Baptism is a means of working this in us, and a pledge of assuring us of it. The explaining of these three will be necessary to a clear understanding of this matter. For the first, a *death unto sin,* signifies a getting out of the power, and from under the guilt and punishment, of sin. *The living unto sin* is being *a slave of sin, i. e.* subject to it both for task and blows, like the *Israelites* to the *Egyptian* task masters, being in their power to set them a drudging in their service, and in their power to beat and oppress them. He that *liveth unto* sin, or in whom *sin reigns,* is a direct gally slave to drudge under it, and over and above the misery of that, to be tormented by it also; and he that is in that case, as long as he continues so, can neither by any strength of his own get out of that dominion of sin, as it signifies *working the works of sin,* (sinning continually) or as it signifies punishment due to that slave, whose very service (*i. e.* his sins) binds him over to punishment. In plain terms, the natural man, or every man living, considered without the grace of Christ in his natural estate, hath neither strength to avoid sin, nor means to escape punishment. Proportionably therefore to this, a *death unto sin* is the getting out of these gallies, a being rescued by Christ from this necessity of continuing and going on in sin, and consequently, a being delivered from those punishments which are the reward of an unreformed course of sin: both these together are ordinarily called mortification, and as they belong only to the sins of commission, they are a precious disposition to that *new birth* unto righteousness, (as in every mutation and new production there is a laying aside the old form, preparatory to the receiving of a new;) but as they belong to sins of omission also (the morti-

The inward part of Baptism.

A death unto sin.

mortifying of which is the doing what is commanded) so are they all one with that new birth.

New birth to righteousness.

S. *What then is that* new birth unto Righteousness?

C. The contrary to the living to sin; *i.e.* It is Christs giving me strength to walk righteously, and means to obtain God's favour, the begetting me to that double righteousness that the young tender Christian *hungers and thirsts after*, the righteousness of Sanctification, to satisfie his hunger, (that *bread of life* to strengthen his Soul) and the righteousness of Justification, to set him right in the favour of God, (that vital refreshment that the conscience scorcht with the guilt of sin so thirsts after.) Some difficulty there is, and possibility of mistake, in that which I have now delivered, therefore you must weigh it diligently, and observe that this death and new birth is neither the resolving to forsake sin and live godly; for this is supposed before Baptism, to make the person capable of it, (as appears by the next question and answer in the Catechism:) nor, on the other side, the actual forsaking of sin, and living a new life, (*denying ungodliness and worldly lusts, and living soberly, and justly, and godly, Tit.* 2.) for that is the consequent task of him that makes a right use of the grace of Baptism for his whole life after, and both these an act of the man, wrought the one by the preventing, the other by the assisting grace of God. But this grace of Baptism is this strength of Christ, of supernatural ability to forsake sin, and live godly, and proportionably a tender of God's pardon and gracious acceptance, pardon of the forsaken sins, and acceptance of the imperfect (so it be sincere) godliness. And that this is the very intention of the Catechism in these words, and not any gloss of mine, may appear by what here follows as the reason of it; *For being by nature born in sin, and the children of wrath*, (*i.e.* born with strong inclinations and propensions, which would certainly ingage us in a course of sin, and so consequently make us worthy of wrath, as a child or son of perdition is one worthy to be destroyed) *we are thereby made children of grace*, *i.e.* have in Baptism that strength given us by Christ that will enable us to get out of that servile and dangerous state.

S. You

S. *You have prevented and ſatisfied my ſcruples in this particular: I ſhall now call you to the ſecond thing you promiſed me, and deſire you to ſhew me how this death and birth, (or that ſtrength to mortifie and to raiſe up to new new life, together with God's tender of pardon and acceptance, which you have ſhewed me are the importance of that death to ſin, and new birth to Righteouſneſs) are ſignified by the* outward part in Baptiſm, *by the* dipping *or* ſprinkling *in water*, &c.

This death, and birth ſignified by dipping.

C. The *Water* here is ſet to ſignifie the purifying Spirit of Chriſt, which hath that double power in it of cleanſing from ſin and from guilt; and the ancient manner of putting the perſon baptized under water, and then taking him out again, was ſet to denote the two ſeveral acts of this grace, firſt, by way of dying, then, of riſing again: and the ancient cuſtom of doing this thrice, ſignified (not only the Faith in the Trinity into which they were baptized, but peculiarly) the death of Chriſt, and his riſing the third day; which death and reſurrection together are that *Fountain that is opened for ſin and for uncleanneſs*, Zach. 13. 1. the original of ſtrength to dy to ſin, *i.e.* of new birth, and of the pardon and acceptation proportioned to them.

Baptiſm the means of working this in us.

S. *I ſhall now want but little of your help for the third* Quære, *How Baptiſm is a means of working this in us, and a pledge of aſſuring us of it. For if Chriſt have inſtituted that Sacrament as a means of conveying both theſe double graces on us, (as I have already learnt) then is the firſt part of my* Quære *anſwered; and if ſo, then ſure will it be a pledge or pawn to enſure us of it, to give us confidence that if we be not wanting to our ſelves in our part of the Covenant, either by way of preparation before, (neceſſary to give us a capacity of this mercy) or of making uſe of it afterward, it ſhall on Chriſts part be infallibly beſtowed on us. Having ſaved you this trouble, I ſhall take confidence to hiſten you to the next ſtage, which is, to proceed to the next queſtion, which comes in here very ſeaſonably*: What is required of perſons to be baptized, *to fit them for that Sacrament, and make them capable of theſe benefits of it?*

A Pledge to aſſure us of it.

The qualifications required to Baptism.

Repentance

C. The answer refers all to two heads, Repentance and Faith, and defines them excellently, [*Repentance whereby they forsake sin*] to shew that it is not sufficient to denominate a Penitent, that he grieve, or confess, or slightly resolve against sin; much less that he only grieve with the apprehension of punishment, or wish that he were penitent, unless he do really, and sincerely, and actually *forsake sin*.

S. But how can such forsaking be required before Baptism, *when the strength of forsaking is before affirmed to be given me in* Baptism?

A double forsaking in the heart, and in the actions.

C. This difficulty will be salved, if you observe that there is a double forsaking, one of the Heart, in a general cordial renouncing; the other of the Actions, in a particular holding out in time of temptation. The one is called God's giving us to will, the other to do: the first, I told you, was an act of God's preventing and exciting Grace; the second, of his sanctifying: And both these, when they are wrought in us by the Grace of Christ are actual forsaking of sin (and so more than the slight resolution which I told you was not repentance) and yet one of them is much less so than the other, and so may be looked on, and required as preparatory to it. The forsaking of the heart is here meant in this question by repentance, and the forsaking in the actions is that to which the strength is made over in Baptism.

Faith.

S. You will now proceed to the second requisite, Faith, *which I see there described to be that* whereby they stedfastly believe the promises of God made to them in that Sacrament: *Have you any thing to add to that explication there given of that grace?*

C. Only this, that there is first mentioned the promises of God; secondly, the peculiarity of them; thirdly, the act of faith, what it is, namely, believing; fourthly, the qualification of that act, stedfast believing. For the first, I have heretofore shewn you, that when promises are the object of faith, those promises are (as constantly the Scripture sets them down) general, but conditional promises; general, wherein all are concerned without exception; but withal conditional, requiring

ring or preſuming ſome performances on our parts, without the due obſervance of which we have no title to the promiſes. As for example, in this of *Baptiſm*, (which brings me to the ſecond thing here propoſed) the promiſes that are made to us in this Sacrament, (promiſes of ſtrength and of pardon) require firſt a prediſpoſition in the ſubject, a reſolution of amendment, before God thus obliges himſelf to give this grace of ſanctification or juſtification; and ſecondly, the due and diligent uſe of this grace when it is given: without the firſt this grace of Baptiſm is not given; without the ſecond it is forfeited again. As for the act of faith here called believing, it is that which is moſt proper for it, when the object is promiſes, as it is here (though when the object is commands of Chriſt, the act muſt be obeying;) and by believing, we mean the relying on and depending confidently on Chriſt for the performance of his part, *i.e.* of the promiſe, in caſe and on condition of our not failing in ours: and the word ſtedfaſt added to it, argues the radication of this act of faith in an habitual acknowledgment, That Chriſt will never falſifie his word, or fail in giving what he promiſeth. This was required in the miraculous cures, to make the patient capable of the benefit of Chriſts power, to believe that he was thus able; and here it is required to make capable of thoſe more ſoveraign benefits, the Spirit and Grace of Chriſt, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promiſed in this Sacrament, ſhall be aſſuredly granted.

S. *All this which hath been ſaid concerning the Qualifications required in the perſon to be baptized, (thoſe being Graces which cannot be expected of Children which have no underſtanding) hath raiſed in me that ſcruple which in the next queſtion is clearly propoſed,* Why then are Infants baptized, when by reaſon of their tender age they cannot perform them? *i.e.* cannot repent and believe. *To which I perceive the anſwer accommodated is not that which I have heard ſome men aver (that the habits of theſe Graces may be in Infants, or that the*

faith of their Parents is accounted to them) but by making a plain acknowledgement that they do not at that time themselves perform them, it answers, that they do perform them by their Sureties, &c. *What is the meaning of that?*

The Infants vow by the Sureties.

C. You will remember that I told you, that the Repentance here was an act of the heart, *i. e.* a firm Resolution of amendment; and what is that, but a kind of vow that they will do it, (and so believe also) when being fitted by age and abilities of understanding and instruction, they shall be thus enabled and strengthned by Christ? Now this Vow or Oath the child is supposed to make at the Font, though not with its own mouth, yet by Proxyes, by Sureties, who do not so much promise that he shall do so, as answer and speak in his stead, by way of Substitution representing the Infants voice, and taking upon them an Obligation for the Infant, (an Act of great Charity in them, to get an early interest for the child in those so precious mercies, which cannot be hid without signing the Indenture back again, undertaking the condition of the Covenant) which consequently the Infant is engaged in, and when he comes to understand, must resolve himself by vow and solemn oath to be bound to it, or else solemnly must disclaim all part in the benefits of it. In plain terms, every child that was ever baptized, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your sense which your Sureties undertook for you at the Font, (which if you do, then do you take that obligation in your own name, and are perjured for ever after, whensoever you fail in performing any part of it, whensoever you embrace any *worldly lust*, any *vanity of this wicked world*, &c.) or whether you will disclaim it, (as they that have been married, being children, have a choice after, whether it shall stand a ratified marriage or no) which if your do, and will not be bound to the duty, you must know you renounce withal all right or claim in the promises of Christ, disclaim that strength that Christ was ready to have given you, and so continue an impotent wretch, not able to resist any the weakest temptation,

ptation, ready to be carried headlong into all villany, to the very defiling and wasting the reasonable soul within you, to fall from one wickedness to another, and not come to any degree of righteousness, of Christian vertue, or Moral civility, and withal ready to drop into Hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousness. If the conjunction of these two can be allowed to make up a formidable state, if you can either value vertue and strength, or pardon and acceptance from Heaven, you will surely be so well advised as to acknowledge those sureties your friends, which engaged you in such a gainful Indenture, and being now come to a sense of it, count your self under vow, and labour not to be *sacrilegious* as soon as you are come into the Church, to perjure your self, and rob God of a vessel bought by his bloud for his Temple, to *serve him* there *in holiness and righteousness before him all the days of your life.*

S. *You have explained that Question and Answer, as they lie in the Church-Catechism, sufficiently, and so in effect have satisfied all my desires in that matter of the Sacrament of Baptism: yet as every degree of proficiency in knowledge gives the Christian learner some farther sight of his ignorances, and whets him on to grow yet farther in knowledge; so it is with me at this time. Your last enlargement of the Answer in the Catechism, by teaching me many things, hath put me in mind of my ignorance of two things, wherein I must desire your help. I shall first propose the first to you.*

C. What is that?

S. *It is this: By what you have last said, it seems to me, that the qualifications required of the person to be baptized are all one with the vow in Baptism: which how it can be, I do not yet distinctly conceive, but have this Objection against it, that the matter of the vow seems to be somewhat which must be (and is undertaken in some measure by the Sureties that it shall be) after performed; but the things required in the person to be baptized, seem to be such things as must be first in him, before he is fit to be baptized.*

The difference between the qualifications for Baptism & the vow in it.

C. Your scruple is not very weighty, yet I will answer it briefly, by putting you in mind, that Baptism may be administred either to one of full age, or to an Infant. When the person is of full age (as in case he be of some years before he come to hear of Christ, and then hear and believe on him, and desire Baptism) then are these qualifications pre-required in him before he may fitly be admitted to Baptism, and yet when they are so, their being in him is fitly expresst by him in the words of the vow, Repentance it self (which is one part of the qualification) being nothing else but a change of mind, *i. e.* a resolution or vow of forsaking all the sins of the former life, and keeping God's holy will for the future; and so Faith, not only a believing or acknowledging for the present, but also a vow of believing for the future, and confessing constantly all the Articles of the Creed for ever after, especially when storms or tempests shall come to shake that faith, or tempt to renounce that profession or any part of it. But when an Infant is baptized, who can neither believe nor repent himself, but all that he doth doth it by proxy; then it is most clear, that that which is pre-required in one of age, and must be actually in him before he be admitted to Baptism, is not thus pre-required in the Infant, but only required in the future: for the Surety doth not undertake that the child is thus qualified already, but he being the substitute of the child, the child by him promises that he will thus perform hereafter. And this promise that he will, is distinctly the vow of Baptism.

S. I acknowledge your Answer, and indeed had little other design in putting you to the trouble of it, but only that I might the less impertinently beg of you a little to insist on the words of the vow of Baptism (as they are used at the Font, and set down in the beginning of the Church-Catechism) which may have some difficulty in them, which is likely to remain unexplained (and so to miss that felicity which all other parts of the Catechism have been afforded by you) unless you comply with me in this voluntary digression, which I acknowledge to be affected by me.

C. I

Sect. III. *Of the vow of Baptiſm.*

C. I muſt confeſs the vow of Baptiſm to be a thing of ſo great importance, and ſo immediately referring and cloſely tending to practice, that it were a wonder for a *Practical Catechiſm* to be thought compleat without it: And therefore although, as I told you, it differ little from the two qualifications, *Repentance* & *Faith*, pre-required in the perſon to be baptized, (which is the reaſon that I forgot, having ſpoken of them, to put you in mind of this) yet I will moſt willingly comply with you, and explain whatever ſeems difficult in that Vow.

S. I already ſee that the Creed and the Commandments being ſeverally explained to me (which are the two latter branches of that vow) I can detain you no farther than while you explain the firſt part of it. In theſe words, [They, *i.e. my Sureties*, promiſed and vowed in my name, that I ſhould forſake the Devil and all his works, the pomps and vanities of the wicked world, and all the ſinful luſts of the fleſh,] *What is then meant, firſt, by* [The devil and all his works?]

The Devil and all his works.

C. Certainly the principal thing here renounced is the falſe Gods, *i.e.* devils, which the heathen world did worſhip ſo univerſally before Chriſts time, and againſt which the Catechiſts (which prepared all for Baptiſm) did firſt labor to fortifie their diſciples, & are for that cauſe called in the Ancient Church (and known by the title of) *Exorciſts*, as thoſe that caſt out theſe Devils. So of the ſeven precepts of *Noah*, all which every proſelyte which was received or admitted to live among the Jews (and thoſe I told you were admitted by *Baptiſm* or *Waſhing*) was bound to embrace, that is known to be the firſt, which is entitled * *Concerning ſtrange worſhip, i.e.* their falſe idol-worſhips, their ſerving thoſe which were devils and not gods, and which endeavoured nothing more than the taking them off from the true God. But then ſecondly, as he that acknowledges the true God with his tongue, doth oft deny him in his life; ſo they that renounce theſe falſe gods or devils, that pray not to them, nor believe them to be gods, may yet acknowledge them in their actions, *i.e.* may be ſuppoſed (as men are oft found) to live like thoſe Idolatrous Heathens in

עֵל עֲבוֹדָה זָרָה

the midst of Christianity. And therefore after this first sense of renouncing the devil, as that signifies forsaking all Idolatrous worship, you must farther add the renouncing all commerce, or consulting with him; the former being that which Witches and Sorcerers use, the latter that which they are guilty of which repair to such Witches, or receive responses from them, or directions for health or thriving, or acquiring any advantages in the world, or if it be but by way of curiosity to know (by any such black art) any future events, or the like, and all other things wherein the devils help is called in, through not depending totally upon God: Which, as you meet with them, you will understand, by the proportion or analogy which they hold with these which I have now named to you.

S. *The Lord preserve me from such high provocations of his jealousie, in taking any such detestable rivals of God into my heart. But what is meant by all the works of the devil, which are there annexed?*

C. Answerably to the first prime notion of *forsaking the devil*, (*i. e.* the Heathen false worships) the works of the devil will primarily signifie those abominable sins, first of Idol-worship, then of filthy lusts, which were commonly used in their Heathen worships, and became rites and ceremonies of them, their filthy revelling and abominable uncleannesses required and accepted by the devil or false gods there, as prayer, and fasting, and alms, and the use of the Sacraments are by the true God among us Christians. These are truly the works of the devil, * the secrecies and mysteries of the Heathen Religion; and the renouncing of them at the time of receiving of the true God was that which was especially signified by the circumcising of *Abraham*, and all the Jews after him, and is most strictly required of us in our Baptism, and accordingly recommended to the younger Christians, *Tit.* 2. 5, & 6. under the style of *sobriety and chastity* and by the Primitive Bishop *Polycarp* to the *Philippians*; in these words, *That they may be unblameable in all things*, but before all, *That* * *they take care of chastity or purity.* Under that head must be understood

Lusts especially.

* τελετὰς, ἐπιστήμας.

* πρὸς οὖν τὸ ἁγνεία.

ſtood all ſorts of thoſe foul ſins which are not to be named (however uſed by any, without making them rites of the Idol-worſhip) whoſe contrariety to the Chriſtian profeſſion and doctrine, that *truth in Jeſus*, *Eph.* 4.21. (which ſo ſtrictly requires the contrary purity, and forbids the very looking on any, to luſt, much more the uncleannesſes there mentioned, *Epheſ.* 4. 19.) and the great danger thereof to our ſouls, may be judged of by this, That moſt of the heavy judgments in Scripture that have fain upon Nations, particularly the utter exciſion of the ſeven Nations, the fire and brimſtone upon *Sodom* and *Gomorrah*, are expreſt to have fain upon them for that one high abomination: And the greateſt reproach that ever was to Chriſtianity, was that of the filthy Gnoſticks, thoſe Hereticks in the Primitive Church, who retained and improved this piece of Heatheniſm, continued thoſe works of the devil among them; and moſt of the ſeven Churches of *Aſia* in the *Revelation* were deſtroyed for entertaining, or not vomiting out of theſe. And though theſe ſolemn wayes of committing theſe ſins, making them rites of Religion, be not now to be heard of among Chriſtians; yet if the ſins themſelves, or any degree of them, be ſtill (though never ſo ſecretly) retained among men or women, or if they be not utterly deteſted and abomined, this is a contradiction to this firſt branch of our vow of Baptiſm, and that which beſides the Hell fire in another world, maybe expected to bring down terrible vengeance here, and may juſtly be feared to be the ſecret provoker (oft times) of God's heavy wrath upon a City or Land, when it comes down without any viſible, diſcernible ſpecial provocation.

S. *I hope I ſhall be careful to remember my vow in this particular, now eſpecially that you have ſhewed me that it belongs ſo primarily unto it. But is there nothing elſe contained under this ſtyle,* [*The works of the devil?*]

C. Yes, in a ſecondary ſence all the ſins that have a ſpecial character or ſtamp of Satan on them, all the Luciferian prides and ambitions by prying into God's ſecret will, deſiring to be like him in omniſcience, by judging Pride, mens

mens hearts, undertaking to be equal to him in that title of his of *Searcher of hearts*, and many the like: next, our diabolical accusing, and lying, and slandering our Brethren: next, our corrupting and tempting them, and delighting to allure or fright them into any unlawful act, and so usurping that title of Tempter that belongs to him: next our maligning or envying, much more our killing or destroying, our Brethren. All which sins (and others, which it were too long to name) carry much of Satans image, and several of his * names about them, and deserve to be called his works.

False accusing.

* Διάβολος, ὁ πειράζων, Satanas, or ἐχθρὸς, or ἀντίδικος, Abaddon, or Ἀπολλύων.

S. *I had thought that those things which the devil tempts any one to do, had been the prime, if not only, works of his.*

C. Whensoever it is sure that the devil tempts any man to any sin, if he yield to do it, it is sure that is very properly a work of the devil. But it is so hard to discern that, or when the devil doth thus immediately tempt any, and it is so ordinary to accuse the devil of that which comes from our own evil inclinations and customs, (the habitual corruptions of our own hearts, which are our great and daily tempters) and it is so certain that our own hearts must have the main of the guilt, even when Satan doth tempt any, because if we resist, he shall flie from us, (and indeed our not consenting is the evacuating of his temptations, & consequently the sin is a work of our own will which so consents, and not of the temptation, which had no power to work that consent, nay, if it had been resisted, had been matter of victory and vertue to us) therefore, I say, for these and other considerations, I did not think fit to name these in the front of the *Works of the Devil*, being not sure that they at all belong to that rank of sins, as here they are set down by way of difference from the *pomps of the world* and *desires of the flesh*. Yet shall I not on this occasion neglect to mind you how nearly you are concerned to watch the devil, that evil spirit, that he do not secretly inspire or infuse any evil thoughts into you; and the rather, because when he doth so, he takes all care that those suggestions may seem not to come from him,

Temptations of the Devil.

(knowing

(knowing that any Christian must needs be averse from hearkning to them then) but he labors to appear an angel of light, a good spirit, the very Spirit of God, and often brings it so about, that his inward whisperings having some specious disguise of Religion or zeal for God put upon them, are taken for the voice of God's Spirit within men: and among those that pretend to *Enthusiasms*, and that they are taught by the Spirit those things which the Word of God (the sure inspired voice of God's Spirit) doth not teach them, (nay, which in the conceit and opinion of some of them are to be believed, though they seem contrary to that) it will be no wonder if Satan do so prevail as to obtrude his tentations under the disguise of dictates of God's Spirit: and that may be a reason that St. *Paul* conjures the *Galatians*, that they anathematize that (though seeming) Angel from Heaven, that *teaches any other doctrine* for the doctrine of God, *save that which was then already received by them*; intimating that seeming good Angelical, to be indeed a Diabolical accursed spirit that so teacheth: and S. *John*, 1 *Joh.* 4. 1. advises us very friendly *to try the spirits, whether they be of God or no*, signifying (as many false teachers acted by evil spirits, so sure) many evil spirits also, to put on the outward appearance of God-like spirits, so that they are, or if we beware not, may be by us mistaken for the Spirit of God. And there is no way to secure us from such delusions, but to set up the Word of God as the only plain directer of all Christian actions, to account nothing Christian, or dictate of Spirit, but what is taught me immediately from thence, judging my own spirit, or whatever suggestion within me, by that, and not judging, or forcing that to comply with, or bring him in testimony to my spirit. Which I mention because of the danger those men are in who are full of any prepossession, to believe that the Scripture favours or gives testimony to it. As he whose fancy hath been playing with any sound, thinks every thing that he hears to be tunable to that he fansies.

S. *After the mention of* [*The Devil and his works*] *the next thing renounced in that Vow is expresst by these words*

words [*The Pomps and Vanities of the wicked world.*] *What is the meaning of that expression?*

C. The *world* signifies, either, first, the *company*; or secondly, the *customs*; or thirdly, the *wealth*; or fourthly, *power*; or fifthly, the *glory* which is in the *world*: and [the *wicked world*] is as much of these as hath any sinfulness or contrariety to the Law of God in them, and so restrains the word [*world*] to the two former of these, the three latter being in themselves lawful blessings of God, which though they may be either sought or used unlawfully, yet are not here to be styled wicked, or such as a Christian in his Baptism is to renounce; but, if he be lawfully possest of them, he may very Christianly continue the use and enjoyment of them. As for the two former, they are such as may be called wicked. For first, the Company, or popular examples and suggestions of the many, *i. e.* of the Heathen world, (in opposition to which this form of Vow was first framed) or of the greater part of the whole world, as it hath been ever before and since, (as it contains the Heathen and Christian, and all others together) these, I say, are generally so contrary to the precepts which Christ prescribes to all his Disciples, (that broad way, so contrary to his strait gate) that they are very fit to be disclaimed and renounced at a venture, the Christian so far taking himself off from the world, from the practices of the Multitude there, as to forsake the multitude, and betake himself to the Mount, the privacy, the solitude with Christ, chusing rather to go alone in the Paths of Piety and Christian vertue to Heaven, than to have the company and Jollity of the world to be his tentation to the sins and Hell, which are the way and end of their journey. Mean while this is not again the renouncing of the company of worldly men absolutely, but the resolving not to accompany them in their sins, and to that end fortifying our selves by Vow against yielding to their tentations, and particularly against that very powerful allurement to do evil, the Multitude, and perhaps greatness, and flourishing condition of those which practise sins before us, and which add their Perswasions to their Examples, and perhaps

The wicked world.

The Company of the world.

perhaps proceed to reproach thoſe that will not go along with them. And the foreſeeing & arming our ſelves againſt that force of thoſe Examples, that rhetorick of thoſe perſwaſions, that ſharpneſs of thoſe reproaches, and venturing chearfully to forfeit our reputation and fame with evil men, (by whom to be well ſpoken of is the greater curſe) rather than to loſe the praiſe of God, is this firſt part of the Chriſtian valor, or branch of this ſecond part of our Vow, in forſaking the wicked world. The ſecond thing which is in this Vow to be forſaken is, as I told you, the wicked Cuſtoms of the world, and thoſe primarily, or eſpecially, the Heathen again, (to which the form of this Vow might more particularly relate) it being common among them for the laws of Nature to be by the vile cuſtoms of their dark hearts ſo razed out of their Souls, that many practices which right Reaſon and humane nature among Heathens themſelves (no farther illuminated than by that natural judicatory, the light of their own underſtandings, the unwritten law of God within them) would teach them to abandon, as ſins and wounds of Conſcience, have been by whole Nations at once embraced, and continued in without any check, as innocent ſinleſs qualities; Nature and Reaſon it ſelf being ſo early gagg'd and ſilenc'd by popular cuſtom and vicious education, that many have not known it to be a ſin to ſteal or rob, if they were ſo dextrous as not to be taken, others to kill and eat their aged Parents, (conceiving that by this means they gave them the moſt honorable burial) others to throw themſelves murtherouſly into the flames, to accompany their dead Princes out of the world. Many the like irrational ſins through ſome local cuſtom have gotten the reputation not only of ſinleſs and lawful, but of laudable alſo. And theſe, and all that can ever offer to obtrude themſelves upon us by the like means, we here renounce under this ſecond notion of the *wicked world*. Of which ſort it will not be hard to find ſome in every Chriſtian Nation ſtill, as among us that of Duelling (formerly enlarged upon) which I ſhall not now mention any farther than as an inſtance of the power of popular cuſtom (founded

The Cuſtoms of the world.

Duelling.

(founded in a mistake of the notion of honor or reputation) even among Christians themselves, so far as to make that pass for a laudable accomplishment in a Christian, a piece of courage, *i. e.* vertue and gallantry, which is indeed a most unchristian sin, a guiltiness both of my own and my Brothers blood, and so not a single provocation. The like may be said ot another custom (which this Nation seems to have admitted) in favour to sins of uncleanness, whereby it is become a more creditable thing among us to have been guilty of defiling and invading another mans bed (that sin of Adultery, punished by death among the Jews, by God's appointment) than to be the innocent person which hath thus been robbed by the Adulterer, the sin it self being not thought worthy of near so much shame, (nay, among ill men seldom at all mentioned without Applause, and expressions of kindness) as the having been thus wronged. Which again is an evidence, how easie it would be for the most hellish provoking sin to be naturalized and embraced by a Nation, if it can by the boldness and impudence of wicked men, and by the encouragement, or but impunity allowed it by those which are in Authority, steal into a good Reputation, and so by being customary first, attain to be creditable also. The resisting of such Customs, be they never so Epidemical, the beating them down by the authority of Christ's Precepts, and bringing obedience to those into a reputation among men, at least contending and endeavouring our utmost to take away all reproach from strict, precise, conscientious Christian walking, or, (if by our endeavour that will not be compast) yet however taking care never to be carried away with that stream of sinful custom, but to approve my self and my Family, and (as far as the power of my example and my counsel can extend) to bring in and engage my acquaintance and neighbors, like *Joshua* and his house, to be the firm, constant Servants of God, in despight of and defiance to these most popular Tentations, are the least that can be deemed our Obligation laid on us by this part of our Vow of Baptism.

Creditableness of some sins.

S. *I beseech God to sanctifie this part of my Vow to me,*

me, that it may be such an hedge and mound about me, to defend me from the invasions and riots of the wicked company and customs of the world. But what is the importance of the phrase [Pomps and Vanities] *which are here disclaimed? Are they the costly attire and attendants that the great men of the world so constantly use, which seem to be meant by* [Pomps?] *or are they the superfluities of all kinds, which may deserve to be styled* [Vanities?] *If so, then methinks I shall be obliged to understand that saying of Christ, not only of the rich man, that cannot part with his riches, but also of all noble and great men, that live according to their quality in the world, that this* Vow of Baptism *is so contrary to their whole state and course, that it is impossible for them to enter into the Kingdom of God, as that signifies to become Christians.* Pomps and Vanities.

C. I shall first, as near as I can, tell you the natural importance of these words in this place, and then satisfie your scruple or difficulty. And first, for the importance of the words here, you have oft been told, that the prime aspect of the several parts of the vow of Baptism is in reference to the practices of the Heathen which were anciently therein renounced, as they were by Circumcision among the Jews. And in this respect, the words [*Pomps* and *Vanities*] being not much distinct, but exegetical one of the other, and signifying the vain pomps or pompous vanities of the Heathen or wicked world, seem most particularly to point at those things which were used among them in their triumphs and games, and times of gallantry and jollity; for those are peculiarly called * Pomps, and being very vain and unprofitable (bringing no good to any but the pleasure of the eye to the beholders) were moreover very bloody & wicked. Such were those of the Gladiators, which did openly upon the stage combate and wound, and kill and butcher one another: which was so profane an irreligious thing, that in the first times no Christian was permitted to be a spectator of them. So again in their cuffings and wrestlings in the *Olympick* games, in which they used instruments of lead in their hands to wound, and perhaps slaughter, Heathen spectacles.

* πομπαὶ.

slaughter, one another: & these were moreover (generally) accounted * sacred among them, as consecrated to their gods, ordered and managed by their chief priests, (to the appeasing their * good deities, as sacrifices and victims to their bad as we may perceive 2 *Mac.* 4.7. where *Jason* buying the Pontificate, hath with it the power of instituting and moderating their games. And so *Acts* 19.31. the * *Asian* prefects there mentioned, were the Priests that had the managing of their games in that Province By all which you perceive the reasonableness of the Christians being bound to renounce these bloody, vain and idolatrous pomps at his Baptism, they being a solemn part of their Heathen worship, and therefore to be renounced as properly as their Idol-feasts (though they had had no other wickedness in them besides) for the false deities sakes to whose service they were ordained; but then over and above, having a great deal of bloodiness in them, and mixture of many other sins, which made them most improper for a Christian to continue in, or not to profess his detestation of them. But beside these (which are the primary notation of the phrase) many other things there are which must be thought to be renounced in these words. 1. All the sinful courses that are used by men in their times of jollity and festivity, the luxury, and riot, and unlawful gaming, and all kind of excesses, which are but the copying out of the Heathen *Bacchanals* and *Saturnals*, those which are turned out of the world by Christ, and by him transformed and changed into spiritual Celebrations, blessing and praising of God, (the Fountain of those mercies) and (proportioned thereunto) Feasts of Charity, *eating our meat with gladness (rejoycing in the Lord alwayes*, chearfully enjoying the good things which God hath given us, and expressing that joy in Psalms and Hymns and spiritual Songs) and withal *in singleness of heart*, Acts 2.46 *i.e.* with all Bounty and Liberality to the poor, instead of those outward, costly vain pomps, which the eye of the world is most pleased with. 2. Here is renounced all the vain ostentatious bravery, which idle persons of this world are so apt to admire and

* πάσαις ἱεραῖς. Anthol. l. 1.

* Ad pacanda bona numina saith Labeo.

* Ἀσιάρχαι.

Luxury.

Bravery.

and dote on. I mean not the external pomp, and ſplendor, and ſolemnities of ſtate, which are by God and nature thought fit to be annext to the Scepter, or Supreme power. (ſuch was the glory of *David*, and of *Solomon*, 1 *Kings* 10.5.) For theſe are not cenſured, but allowed by Chriſt, *Matth.* 11.8. and being very uſeful to maintain the dignity of Princes, (as that is neceſſary to the happy diſcharge of their office) cannot but be thought lawful and commendable to be practiſed by them. But the bravery which is here abjured, is all thoſe Attires, and Behaviours, and deckings that proceed from pride in the heart, or tend to the inflaming of luſt in beholders, or but to ſet out our ſelves glorious and admired in the eyes of men. And of this ſort (though God only be able to judge the heart, and define of any man or woman, that what they do, they do from this ſinful principle, or to that worſe end) it is yet much to be ſuſpected are all thoſe braveries that are uſed by any above what the ſoberer and graver ſort of his quality and condition do uſe, and ſuch again the frequent changing and inventing of Faſhions, the being earlieſt in every new Dreſs, or the ſingularity of Apparel, uſed on purpoſe, and on that affectation, becauſe it is ſingular: for all theſe ſeem ſo far to betray the ſinful principle, that, though it is not reaſonable for one man to judge another for every thing of this nature, yet it will be fit for all that do thus, to examine and charge it upon themſelves, and if they cannot perfectly clear themſelves from that evil principle, or worſe end, then to remember, that this is it which they renounced in their Baptiſm. And becauſe every mans heart is apt to deceive himſelf, and judg too favourably in his own cauſe; the way will therefore be in matter of this kind, rather to deny our ſelves ſome part of that lawful Liberty, than to offend in any exceſs. Where yet all this while you may obſerve that the ſin that is ſpoken of in this kind is not ordinarily to be fetched from the particularity of the attire or faſhion, whatever it be, (there being few faſhions of Garments, uſed among civilized people, which are in themſelves ſinful) but from the Principle from which it ſprings in the heart, and the

End to which it is designed, which often betraiesit in the using of those attires unfitly and affectedly, and when they are not used by grave Persons, which after, when they come to be the general mode, have no such significancy in them; and are therefore by vain persons then wont to be laid aside, as now no longer agreeable to their designs or inclinations The short of it is, the Rule of Decency is that (and not the law of Nature only) which must give Limits to Attires; this Decency is to be taken from that which is usual and customary among those with whom we live, and is varied oft by change of times, and of the condition of age, or dignity of each person, (that being comely for one age, and sex, and quality of persons, which is not for another.) And he and she that rest contented with those ways of adorning themselves which are most usual among the more sober and grave of their Age and Quality, are not by you to be judged guilty of the breach of this Vow, though perhaps there are those things in their Attire, Gold, Jewels, and the like, which might be thought to own this title of *Pomps* and *Vanities*, as those words signific Bravery and Superfluity. The truth is, it were to be wished, that men and women of the highest quality would chuse to distinguish themselves from others rather by that *Ornament of a meek and quiet spirit* (commended to the weaker sex by S. *Peter*, as a far more amiable ornament than that of gold-filletings, &c.) and make shew of their wealth by those more profitable beneficial expences, for the supply of the wants of others. And no doubt this would more contribute to their own ends, (if they be the aims of Christians, or of men) would set them out more in the opinion of all wise or good person. But this being affirmed, will not conclude the use of any of those Ornaments which are agreeable to time, and place, and callings, to be sinful, or of the number of those that are here renounced in our Baptism. And so I have with the same hand answered your question, and I suppose satisfied your Objection and Difficulty also.

S. *There remains now but the third and last branch*

of

of the matter of this Vow [The sinful lusts o the fle[illegible] *which are here disclaimed. I pray (in a word, because I meant not thus to enlarge your trouble) what is meant by them?*

C. The flesh signifies that mass of body which we carry about with us, that, with all the senses and animal faculties, common to men and other living Creatures: [*The lusts of the flesh*] are the desires and affections, or appetites of that flesh, which generally desires and craves those things which are pleasing to it, that is, to any sense, or part, or faculty of the body, and those, till they are regenerate and spiritualized, regulated and brought to hand by the Managery of Reason and of the Spirit of God, are generally pleased with those things which God forbids, or else are more extravagant and exceeding in their appetites than Christ permits. And whensoever the flesh thus fastens (being allured by this pleasant bait) on any thing forbidden by God, or desires immoderately that which (to the moderate use) is not forbidden, this is then a *sinful lust of the flesh*, and is here renounced by the Christian in his Baptism, who promises so to moderate his desires and subordinate them to the will of God, that whensoever they importune or call for any thing which is not thus regular, he *will not follow or be led by them.* I shall not need to descend to particulars of this kind, as *the lusts of the flesh*, commonly so called by way of appropriation, in order to sins of incontinence and intemperance, *the lusts of the eye*, in order to covetousness and insatiate desires of riches. Having named the flesh, and the several senses and faculties and appetites of that, you will be able to apply those words to all particulars of this nature, and resolve, when you are tempted and solicited by any thing in your self to any act forbidden by Christ, that this then is one of these *sinful desires*, or *lusts of the flesh*, which was in the words of your Baptism-Vow abjured by you.

The sinful lusts of the flesh.

S. *God grant I may make use of your Directions and Admonitions to this purpose, and have accordingly such a watch over my own affections, that sin gain no entrance by those avenues into my Soul. But having received satis-*

faction fully to one of my proposed desires, it remains now that you will allow me the same patience and charity, while I propose my other difficulty to you, which seems to me really to be one, and it was suggested to me by that explication of the last answer in the Church-Catechism, which gave me occasion to divert you thus long. And my scruple and question is this, not whether it be lawful to baptize Infants, as being unable to understand the Baptismal vow (for that difficulty you have already cleared to me) but whether it be necessary, or any way useful, so to do, or what authority you have from the Scripture for so doing.

Of Baptism of Infants.

C. The answering the last part of your Quære will, I conceive, take away all scruple in the former, there being no reason to doubt of the either usefulness or necessity of that which we see received into the practice of the Apostolical Church in Scripture. And therefore to give you some light in that matter, I shall not fetch my proofs only from the Analogy between Baptism and Circumcision, (though that one Analogy were sufficient to satisfie the importunity of those who think Baptizing of Infants unlawful, upon this ground of their not-understanding their vow: For by that reason, it being as sure that the Jewish child of eight daies old could not understand his vow, or what that wickedness was which he then renounced, it must follow, that he could as little be capable of Circumcision) nor again from the foot-steps of the Apostles practice taken notice of in some passage of story in the New Testament, (as the Apostles baptizing whole households at once, and the like:) but I shall only give you a short view of one place of Scripture, which seems to me to refer to that matter, and it is that of 1 *Cor.* 7. 14. *For the unbelieving husband* * *hath been sanctified by the* (believing *wife, and the unbelieving wife hath been sanctified by the* (believing) *husband; else were your children unclean, but now are they holy.* The thing there insisted on by the Apostle is his judgment, that the Christian husband or wife should not separate from the Heathen wife or husband, as long as the Heathen were content to live with the Christian. And this fourteenth Verse is an argument to enforce that

The Apostolical practice therein.

* ἡγίασται.

advice

advice of his; Because, saith he, by this means it ordinarily comes to pass that the Christian party converts that other (for that sure is the meaning of that phrase [*hath been sanctified*] not that without being converted he shall be saved by the faith of the other) and this hope (repeated in plainer words, Vers. 16.) or the intuition of the possibility of that, is (as the reason of that former advice here, so) the ground, saith the Apostle, of a known practice of the Church, which he mentions in the latter end of the verse, *But now are your children holy*; *i.e.* as I conceive, the Infant children of the Christian parents (which, were it not upon that forementioned ground of hope and presumption, that living with the Christian parents, they will be taught to know their vow of Baptism, could not in any reason be differenced from the Children of Heathens, or allowed any priviledge above them) are now hereby holy, *i.e.* are now upon this ground thought fit to be baptized without any scruple, whereas the Heathen children, being to live with those Heathen parents, are not thus holy, *i.e.* are not admitted to Baptism. If this do not sufficiently appear (by this short paraphrase) to be the meaning of the phrase [*But now are your children holy*] you may then farther (besides the clear force of the context) observe the use of the word here rendred [*unclean*] in other places: as in that famous place of *Acts* 10. where *Peter* refuseth to eat any thing that is common or * unclean; where it seems by the sequel, that unclean men are those which are not visible members (and so must not be allowed the priviledges) of the Church: for God reforming his error, bids him call nothing (*i.e.* no man) common or unclean, whom God hath cleansed or sanctified (for so * holy and clean are all one, as * unclean and common) *i.e.* whom he hath reputed fit to partake of the priviledge of preaching there, (in those that were of years, and so capable of that also) or of Baptism here, in those that were capable of no more. By analogy with which place, aud use of the word, it is most reasonable that [*Now are they holy*] should signifie [*Now are your children thought fit to be partakers*

* ἀκάθαρτον.

* ἅγια & καθαρά.

* ἀκάθαρτα & κοινά.

of the priviledges of the Church] *i. e.* (being capable of no other) of being admitted to Baptism which the children of Heathens are not. And indeed this is the only difference between them that have thus a Christian parent, and the children of Heathens: For the children of Heathens, if they convert when they come to age, shall then be baptized, and so have that remote capacity now: and there is no imaginable present priviledge for the Christians children above others, upon which one should be said to be holy, and the other unclean, but only this, that these, while they remain children, are admitted to Baptism, the others not. And so this seems to me most naturally to infer (and the rather for the indefiniteness of the speech [*But now are your children holy*] all the children that live with the Christian parent) that it was then in that Apostles time the general practice of the Church to baptize the Christians children (when they would not the children of those parents which were both Heathen) as counting it reasonable to presume, that the Christians child shall be educated in Christian knowledge (which of the Heathens child they cannot presume, unless he be taken out of the hand of the parents) and (to the confirming of the assurance that it shall be so) requiring beside the parents, in case they should fail or be negligent, the engagements of some other sureties and undertakers; who, as I said, are only the childrens proxeys for the making the vow, (not undertaking for them, that they shall perform it, but taking it in their name) & yet in this other business (of making them know what promise they have made) are absolutely * sureties and undertakers. And by that means, the thing which the Church in baptizing of Infants presumes, (and which if it be justly presumed, there is little farther scruple of the fitness to admit them to Baptism) is secured, as well as any future uncertainty of the greatest value or weight among men is thought fit to be secured, and just in the same manner (by sureties) as those things are which are legally secured among us. By this, I conceive it may be farther resolved (by the parity of the reason) that whenever the child of any Heathen is by any Christian

*sponsores, susceptores.

Chriſtian thus undertaken for, he may alſo very fitly be admitted to Baptiſm. What I have thus ſaid in this matter, may yet receive ſome farther weight by comparing with it the cuſtome of the Jews before Chriſt in their receiving and baptizing of Proſelytes, (from which, without queſtion, *John* and Chriſt took this rite of Baptiſm.) For, ſay they, this Baptiſm belonged not only to thoſe Heathens which being of years and knowledge came over to the Jewiſh Religion, but alſo to their Infant children, if their parents and the congregation under which they were (in whoſe name it is that the Godfathers or ſureties do the ſame now among us did deſire it in behalf of their children, promiſing to let them know and underſtand (when they came of age) what was required of them by their Proſelytiſm, and (as much as in them lay) undertaking that they ſhould not then renounce the Jewiſh Religion. And this is the very thing that is now practiſed in all parts of Chriſtendom, and by the Text now mentioned appears, as I conceive, to have been the practice of the Apoſtles time, *i. e.* in that age of the firſt inſtituting of Baptiſm, which therefore may be deemed herein to have complied diſtinctly with the practice of the Jews, as it did in the Ceremony of water alſo. For it is obſervable that the Hebrew * word which ſignifies to *ſanctifie* (and ſo is directly anſwerable to the phraſe [*Now are they holy*] here) is uſed among the Jews * for waſhing. To this interpretation of the place I ſhall add no more, but that the notion of *holy* and *unclean* there, referring alſo to the legal uncleanneſſes or pollutions (which made the unclean to be ſeparated from the Congregation, excluded them from enjoying the priviledges of the Temple till they were waſhed and ſanctified) this is exactly proportionable alſo to the notion which I have now given you of the words; and accordingly, thoſe that are by Baptiſm admitted into the Church, made partakers of the priviledges thereof, will properly be ſaid to be * holy, as holy is oppoſite to * unclean. Having thus far enlarged on this one place, (which if it were not too long, might farther be cleared by ſhewing the inconvenience of all

* קדש

* Joma c 3. ſect 3. where the High Prieſts waſhing his hands and feet ten times on the day of expiations, is called the Ten Sanctifications עשרה קדושין

* ἅγια.

* ἁγιασμός.

other interpretations) I shall not think it necessary to add any more grounds of satisfaction to your Quære, laying the whole practice and custom of the present Church (for baptizing of Infants) on the practice of the Christian Church in the Apostles times, and the continued Canons and practice of the succeeding Church in all ages, which required conformity to the Apostolical practice, and censured all for Hereticks which would not yield conformity therein; which sure is a competent testimony to secure us, that this practice or institution of the Apostles was not by them meant (as some other things) to be but temporary, (the only colour which some have made use of to abolish some other eminent Apostolick practices or institutions.) To this I might farther add, (in answer to the former part of your Quære) the benefits and advantages of this practice; as that by this means the child is early admitted to be a partaker of the priviledges of the Church and benefits of Christianity, and most probably ascertained by this means to be prepossessed by the true Christian doctrine, before any Heathenish or Heretical principles have time to be instilled into him, and the like: which are sure so valuable, and so unfit to be neglected by those who have true charity to their children, (and know not whether they shall ever live to obtain for them admission to these priviledges, if they despise it thus when they may have it) that it cannot but signifie either great unkindness in those parents who, considering this, do yet not desire it for their children; or great perverseness and overweening opinion of their own judgments, (preferring them before the practice and doctrine of the Universal Church of Christ from the Apostles (inclusively) to our present age) if after this evidence (and the many more which might be produced in this matter) they yet hold out obstinately against this light, and do not seek the Baptism of the Church for their tender children, who yet, (in charity we hope) shall through the mercy of God be secured from suffering any eternal evil for or through this default of their parents, of which their own age preserves them wholly guiltless and unblameable.

The benefits of Infant-Baptism.

S. I

Sect. IV. *Of the Lord's Supper.*

S. *I have enlarged your trouble too far on this first* Sacrament; *I shall demonstrate my willingness to lessen it by hastening you to the second, in these words* [Why was the Sacrament of the Lords Supper instituted ?] *What course will you think fit to take to expound that to me at the best advantage* ?

C. If you will take my judgment, this must be the method; (which will cost you some attendance.) First, to survey the story of Christs institution of this Sacrament in the Gospel. Secondly, to observe what is said of it by way of story of the Apostles practice, *Acts* 2. 46. & 20. 7. Thirdly, what S. *Paul* adds to that in his describing or directing the use of it, 1 *Cor.* 11. 20 and by the way in a short passage, Chap. 12. 13. Then fourthly, to superadd the same Apostles descant on those plain songs in one notable place, 1 *Cor.* 16, &c. Fifthly, to see what will certainly arise from these three together: And sixthly, to apply them (by way of illustration and confirmation) to what is said of this matter in the Catechism.

S. *Be you pleased then to observe your own gesses, and begin with your first stage.*

C. I will. And it will not cost you much patience. For although in three of the Gospels the story of Christs institution be repeated, yet is there no considerable variation in that variety. Some things only are observable as circumstances in the setting down the story, something as essential and fundamental to the institution. Christs Institution of it.

S. *Be pleased to dispatch first those that are* circumstantial *and* less principal. Some things in that Circumstantial.

C. The first of them is, That *Jesus* gave that Sacrament to all the Disciples, even to *Judas* himself, as will appear by all three Gospels. *Matth.* 26. 20. *He sate down with the twelve*; and vers. 25. *Judas* speaks to him; and vers. 26. *Jesus gave it to the Disciples*, the same persons sure that had all the while been spoken of, there being no mention of his going out as yet: And vers. 27. he bids, *Drink ye all of this*, not *Judas* excluded. So *Mark* 14. 20. the betrayer *dipt with him in the dish*; and vers. 22. *as they did eat, Jesus blest and gave to them*; Judas his receiving it.

them; and Verſ. 23. *they all drank of it.* But moſt punctually, *Luke* 22. *After he had given the Bread and Wine*, verſ. 19, and 20. it follows verſ. 21. *The hand of him that betrayeth me is with me on the Table.* And that which S. *John* ſaith to this matter is nothing contrary to this, it being only a relation of his going out (when Chriſt had told *John* which it was ſhould betray him,) Chap. 13. 30. which was after the delivering the piece of Bread to him, and that ſure was not any part of the Paſchal Supper (which was ſaid to be ended verſ. 2.) but the *Poſt-cœnium*, in which the Sacrament was inſtituted, agreeable to *Luke* 22. 21.

S. *From this circumſtance what inference do you make?*

C. That thoſe that are Chriſtian Profeſſors may be lawfully admitted to the Sacrament, though their hearts be full of villany. This you muſt take warily: I only ſay (from the example of Chriſt, who knew the heart of *Judas* when he admitted him) that it is lawful to admit ſuch to the Sacrament. It is true, the Chriſtian that ſo comes, eats ruine to himſelf, and ought to reform any ſuch ſin, ſincerely to renounce it, before he thus comes nigh to God in his Sacrament; and if he do not, it is ſo far from doing him good, that it proves his miſchief. Again, it is true that the Governours of the Church, when they ſee any man go on wilfully, ſcandalouſly and impenitently in any ſin, ought to inflict the cenſures of the Church upon him, to withdraw the Sacrament, and uſe other the like means to bring him to a ſenſe and ſhame of himſelf, by way of diſcipline, when they ſee it likely to do good: and in theſe two reſpects it is, that ſuch an one may be juſtly excluded from the Sacrament, by way and out of deſign of Charity to his Soul. But then after all this, if he be not under the cenſures of the Church (which takes off the neceſſity ariſing from the ſecond caſe) and if he will ſtill venture ſo unworthily to that Table, (which lays the guilt ariſing from the firſt caſe peculiarly upon himſelf) it will not be any new act of ſin, (different from either of theſe) any pollution to the Miniſter or Communicants, to communicate

Communicating with wickedmen.

municate with him in that Sacrament. So that the only error that I would from hence admoniſh you to avoid, is the conceit of ſome, that the communicating with wicked or carnal men is a ſin in the Communicants, a being polluted by their company. It is poſſible indeed evil company may draw into an imitating of ſin and ſo pollute. But if it do not ſo, the very keeping company with them, even in theſe ſacred meetings, is far from being a ſin, it is only an acknowledgment that they are of that number whom Chriſt redeemed, (and ſo ſaith S. *Peter* are *they that are damned*, 2 *Pet.* 2. 1.) a joyning with them in profeſſion of Chriſtianity, (which ſure I may do with thoſe who are only profeſſors) a confederating in a vow of living Chriſtian lives (and that I may ſincerely and lawfully do with them who are not ſincere;) and all theſe are charitable and Chriſtian acts, and withal tokens of humility, that we are not of that Phariſees humour, ſo to condemn and triumph over the Publican. And for this practice I conceive we have the Apoſtles example toward the *Corinthians*, among whom though there were *fornicators, inceſtuous*, 1 *Cor.* 5. 1. they *that went to law among infidels*, Ch. 6. 1. *carnal perſons*, Ch. 3. 3. ſome that behaved themſelves very unchriſtianly at the Lord's Table, Ch. 11. 21. yet of all theſe the cenſure of excommunication is ſent out only againſt the inceſtuous. From whence all that I conclude is, that the communicating with ſuch is not unlawful in a Chriſtian Church. Only he that comes thither, is himſelf concerned to ſee that he do it worthily, (which cannot be without leaving all his wilful ſins behind him) and the Governour is concerned to exclude him by way of cenſure, when he thinks that an uſeful diſcipline, but is not by that obliged ever to admit him. Firſt, becauſe the order Chriſt ſets in the eighteenth of *Matthew* is not to deal ſo rigorouſly with him, till after three degrees of admonition (which cannot be done juſt as a man comes to the Table.) Secondly, becauſe we muſt not judge others but judicially upon legal proceſs and evidence, (which cannot then probably bee had neither.) Thirdly, becauſe whoſoever ſees any man come

to

to that Table, whom he knows to have been guilty of such sins, may very reasonably and by the judgment of Charity think he hath repented of those sins, and comes then with new vows of renovation; (though the truth is, if this last case be wanting, yet will not that make it unlawful to admit him, Christ knowing full well that when *Judas received* the Sacrament he was in the full resolution of betraying his Master:) especially when (as in our Church) everyman is by the exhortation before the Sacrament advised of the danger of coming unworthily, and so, if he be such, exhorted not to come to this holy Table. Christ communed with Publicans and sinners, and this was charity and humility in him, and a means by conversing with them to reform them; and so may our communicating with them be also.

S. *What other less material observations have you from hence?*

C. This that it was used by Christ in imitation of the Jews * custom after Supper, of distributing bread, and drinking wine about the Table, an argument of Charity and brotherliness among them. And so by instituting it after Supper, *Luke* 22. 20. Christ was pleased to signifie to us, that it should be a contesseration of charity among all Christians. Yet doth not this circumstance oblige us to do it at the same time after a meal, any more than the fashion of lying along binds us to the using of the same posture. The ancient Christians generally ate it fasting, and kneeled when they received it.

* Post-cœnium.

The Sacrament given after Supper.

S. *Is there any third observation of this kind?*

C. There is this, That Christ instituted this after a peculiar Supper, to wit, the passeover, which being a sacrifical feast (of which notion there were many among the Jews and Gentiles, it being common to both those to annex to their sacrifices to God, a feeding with mirth and festivity upon some parts of the sacrifice) and peculiarly commemorative of God's mercy of deliverance to the Israelites out of *Egypt*, and so very fit to signifie the Crucifixion of Christ, that *Lamb* slain by the Jews, and fed on by us with bitter herbs, a mixture of sowrness in this world, (whereupon Christ is called our *Passeover*, or *Paschal*

chal Lamb ſlain for us) This Sacrament (which was after the commemorative Paſſeover) is to be conceived a confederation of all Chriſtians one with another, to live piouſly and charitably, both by commemorating the death of Chriſt, (who was ſo good to us, and muſt expect ſome return from us, and indeed died for us on purpoſe that *he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works*) and by making his blood (as it was the faſhion in the Eaſtern Nations) a ceremony of this Covenant, mutual betwixt God and us.

The Sacrament a Federal rite.

S. *Is there yet any fourth obſervation under this head?*

C. Yes, That Chriſts pleaſure was that all that were preſent ſhould partake of both Elements in the Sacrament, the Wine as well as Bread; as may appear by the plain words, *Drink ye all of this, Matth.* 26. 27. and *Mark* 14. 23. *They all drank of it.* And if it ſhould be objected that the [*All*] there were Diſciples, and ſo, that no others have that full priviledge to drink of the Cup, the anſwer is clear, Firſt, That by this argument the Bread might as well be taken away from all but Diſciples too, and ſo the Laity would have no right to any part of this Sacrament. Secondly, that the practice and writings of the Ancient Church, which is the beſt way to explicate any ſuch difficulty in Scripture, is a clear teſtimony and proof that both the Bread and the Wine belongs to all the people, in the name of his Diſciples at that time.

All, to partake of both Elements.

S. *But why may it not be ſaid that Lay-men may baptiſe alſo, and do thoſe other things for which Chriſt gave power to his Diſciples, as well as this* Bread *and* Wine, *divided among the Diſciples, ſhould belong to them?*

C. The anſwer is given already, That the Apoſtolical practice, and the Univerſal conſent of the Ancient Primitive Church, have defined the one, and defined againſt the other, and that ought to ſatisfie any ſobermans ſcruples; it being no way probable that Chriſts Inſtitution would be preſently fruſtrated and corrupted by

by his own Apostles, or their practice so falsified by the Universal Agreement of all that lived next after them, especially there being no Universal Council wherein it were possible for them all uniformly to agree on such an opposition.

S. *Is there any fifth observation of this kind?*

The manner, by way of blessing.

C. Yes, the manner of Christs instituting this Supper, by way of blessing or praising God, or giving thanks over it, from whence it is called the *Eucharist*.

S. *What doth this import to us?*

The offertory.

C. The offering up somewhat unto God in imitation of the first-fruits under the Law. To which purpose you may please to observe the manner of the Sacrament in the first Apostolical and Ancient Church. The Christians, all that were present, brought some of the good fruits of the earth along with them, and offered them at God's Altar or Table, and the * *Presect* or Bishop, or, if he were not there, the Presbyter, receiving them as an *Abel's* offering, blessed God for all his mercies, the fruits of the season; but above all for the death of Christ signified by and commemorated in the breaking of the Bread and pouring out of the Wine: and all the people saying *Amen*, the Officer or Attendant, called the Deacon, delivered portions of these, to wit, Bread and Wine, to all that were present. Then was there a Common Table spread for all rich and poor promiscuously, who ate together one common feast, and what was left was reserved by the *Presect* for those that should be in want, strangers, orphans, widows, &c. And so this was a *feast of Charity* in S. *Jude's* Epistle, Vers. 12. Proportionably to this it is, that every one that comes to the Sacrament should bring something with him, *not appear empty before the Lord, or serve him of that which cost him nothing*, but always bring somewhat to the Treasury of the Church, for the use of the *Presect* and Presbyters, in case they were not otherwise sufficiently provided for, (and then they were called Oblations, and the place where they were put the *Sacrarium*) but in case they were, then for the use and sustenance of all that are in want. And that this ought not to be neglected by any man

* προεστὼς Just. Mart. Apol. 2.

man of ſubſtance, eſpecially by any Congregation, was the main thing I meant to deduce from this circumſtance.

S. Is there yet any more behind?

C. Yes, to enquire what is the full importance of thoſe words, added in S. *Luke*, Chap. 22. 19. and repeated by S *Paul*, 1 Cor. 11. 24. though not mentioned in the other Goſpels [*Do this in remembrance of me.*]

Do this in remembrance of me.

S. What is the full importance of them?

C. It is, firſt, a Commiſſion given to his Apoſtles to continue this Ceremony (now uſed by him) as an holy Ceremony or Sacrament in the Church for ever. Secondly, a Direction, that (for the manner of obſerving it) they ſhould do to other Chriſtians as he had now done to them, *i. e. take, bleſs, break* this *Bread, take* and *bleſs* this *Cup*, and then give and diſtribute it to others, (ſetling this on them as part of their office, a branch of that power left them by him, and by them communicable to whom they ſhould think fit after them.) Thirdly, a ſpecifying of the end to which this was deſigned, a commemoration of the death of Chriſt, a repreſenting his Paſſion to God, and a coming before him in his Name, firſt, to offer our Sacrifices of ſupplications and praiſes, in the name of the crucified Jeſus (as of old, both among Jews and Heathens, all their Sacrifices were Rites in and by which they ſupplicated God. See 1 *Sam.* 13. 12.) and ſecondly, to commemorate that his daily continual Sacrifice, or interceſſion for us at the right hand of his Father now in Heaven.

S. To whom then doth this office now belong in the Church ever ſince the Apoſtles time? On what ſort of men was it ſettled by them.

C. All that the Scripture reveals to us of this matter is, Chriſts beſtowing or ſetling it on the Apoſtles; whom thereby (and by the coming of the Holy Ghoſt after upon them) we may ſuppoſe inveſted with power, as for the planting a Church, which was to endure after the time of their life to the end of the world, ſo for the appointing and ordaining ſucceſſors to themſelves to pre-

preſide and officiate in that Church, and particularly to adminiſter this Sacrament to the people, by way of office, to do as Chriſt here did. But who they were, or what ſort of men, on whom the Apoſtles did Actually beſtow this power of Adminiſtring this Sacrament, this you muſt be content to receive not from expreſs words of Scripture, but from the Ancient Records and Writings of the Church, which begin where the Scripture ends, and are the only way imaginable to inform us of ſuch matters of fact as theſe.

S. *For paſſages of ſtory after the Scripture-times, it were unreaſonable for me to expect evidence from Scripture, or any other than ſuch as you now mention, the writings of the Fathers of the Primitive Church; with their relations I ſhall willingly reſt ſatisfied in this matter. I beſeech you therefore, what is the ſum of what you find in them to this purpoſe?*

To whom the adminiſtring this Sacrament belongeth.

C. That the Apoſtles ſettled in the Church (beſides the Biſhops who were to ſucceed them in the power of ruling, and centures, in the power of Ordination, &c.) others of an inferiour order, called, within a while, by the diſcriminative title of Presbyters, who in the abſence of the Biſhop, or when licenſed by him, and not otherwiſe, had this power to bleſs the Bread and Wine, and to deliver it, either by their own hands, or the hands of the Deacon (which was an order founded *Acts 6.* but inferiour to them) to all Chriſtian Communicants. And ſo this branch of the Apoſtles power and office, with ſome others (not now pertinent to be inſiſted on) may be reſolved (in this forementioned ſubordination to the Biſhop) to be enſtated on Presbyters, and conſequently, that the Presbyters in the Church are thus far the ſucceſſors of the Apoſtles; to whom this commiſſion thus belongs, and with it the duty of adminiſtring this Sacrament to the people committed to their charges, frequently and at fit ſeaſons, and of inſtructing, exciting, and preparing them for a worthy receiving of it. And this is all that I think needful to trouble you with on this ſubject.

S. *I thank you for this; and ſhall now ſuppoſe that you*

you have past through all the first sort of observations, those that are more circumstantial. What now is that which is the more substantial difficulty to be explained in those Gospels?

C. It is to resolve what is the meaning of Christs words of Institution, *This is my Body, &c.*

S. *And what is that?*

C. Not that the Bread was his Body, and the Wine his Blood, in strict speaking, for he was then in his Body when he so spake; and when the Disciples distributed it among themselves, he was not bodily in every of their mouths. And now his Body is in Heaven, and there to be contained till the day of *restitution of all things*, and is not corporally brought down in every Sacrament, either to be joyned locally with the Elements, or for the Elements to be changed into it; many contradictions and barbarisms would be consequent to such an interpretation. Every loaf of consecrated bread would be the Body of Christ, and so the same thing be two cubits long, and not two cubits long; and many the like contradictory propositions would be all true, which it is generally resolved to be impossible even for God, because it would make him a liar, and be an argument not of power but imperfection. So again, every Communicant must carnally eat mans flesh and blood, which is so savage a thing, that St. *Austin* saith, That whensoever words of Scripture seem to sound that way, they must otherwise be interpreted.

The meaning of This is my Body.

S. *What sence then may, or must be put upon them?*

C. In answering this Question, I shall first give you an observation taken from the Jewish phrases and customs used in this matter; and it is this, That the Lamb that was drest in the Paschal Supper, and set upon the Table, was wont to be called The * Body of the Passover, or the * Body of the Paschal Lamb; and that Christ seems to allude to this phrase, when he saith, *This is my Body*; as if he should say, The Paschal Lamb, and the Body of it, (*i.e.* the presentation of that on the Table in the Jewish feast) the memorial of deliverance out of *Egypt*, and type of my delivering my self to die for you,

* גופו של פסח
* גופו של כש[illegible] פסח

So Talmud de Pascha [illegible] ult. So Rab. Mos. Maimon. in Hilchos Chamets umatzah [illegible] sect 1. [illegible] sect 7. So [illegible] Mekil[illegible] 4. col. 1.

you, I will now have abrogated, and by this Bread which I now deliver to you, I give or exhibit to you this other Passover, my own self, who am to be sacrificed, (my Body which shall presently be delivered to death) for you, that you may hereafter (in stead of that other) retain and continue to posterity a memorial and symbol of me. This for the words [*my Body* :] but then for the whole phrase, or form of speech, [*This is my Body*] it seems to be answerable to (and substituted in stead of) the Paschal form [* *This is the bread of affliction, which our fathers ate in Egypt*, or, *This is the unleavened bread, &c.* or, *This is the Passover*] not that it is that very identical bread which they then ate, but that it is the celebration of that anniversary feast which was then instituted, as when in ordinary speech we say on Good-Friday, and Easter-day, This day Christ died, and this day Christ rose, when we know that it was so many hundred years since he died or rose: which example is adapted to this point in hand by S. *Austin* in his Epistles. Thus much for the phrase or form of speech; now for the sense or full importance of the words. [*This is my Body*] I shall by the authority of the Ancient Fathers think my self obliged to acknowledge, that the highest sense that will not be subject to those intolerable inconveniences mentioned in the answer to your last question may possibly be the sense of them; and that that which most belongs to other places of Scripture, speaking of the same matter, must in any reason be resolved to be the sense of them. For the former of these, it is certain that many of the Ancient Fathers of the Church conceived very high things of this Sacrament, acknowledged the * Bread and Wine to be changed, and to become other than they were; but not so as to be transubstantiate into the Body and Blood of Christ, to depart

* Τὸ σύμβολον τῆ σώματος τῆ δι' αὐτοπαθοῦς καὶ τῆ αἵματος τῆ κατὰ τὸν θεῖον λόγον.

μεταβολὴν ὑποστῆναι, ἀλλ' ὡς οἰκείας ἐξίστασθαι φύσεως. μένει γὰρ ὃ ἦν πρὸ τῆς ἁγιάσεως καὶ τῆς ἐπικλήσεως τῆς ἁγίας, ὃ καὶ ἐσθίεται δῆλα καὶ πίνεται, οὕτω καὶ ἀφθάρτους ἴσα. Theodor. Dial. 2. And for the Reader's ease, he may see many other Testimonies of this nature, and the use of the words, μεταποιεῖσθαι, ὑποδεῖν, ὑποβάλλεσθαι, μεταβολὴν, μετουσίωσιν (but never μετουσίωσιν) collected by the late Bishop of Norwich in his Θεολογία. Orig. Eccles. Tom. prim. part. post p. 247 &c.

from

from their own Substance, or Figure, or Form, or to cease to be Bread and Wine by that change: And that the faithful do receive the Body and Blood of Christ in the Sacrament (which implies not any corporal presence of Christ on the Table, or in the Elements, but God's communicating the crucified Saviour (who is in Heaven bodily, and no where else) to us sinners on the Earth) but this mystically and after an ineffable manner. And generally they make it a Mystery, but descend not to the revealing of the manner of it, leaving it as a matter of Faith, but not of Sense, to be believed, but not grossly phansied or described. I shall leave these then, and apply my self to the latter sort, the other places of Scripture which speak of this matter, resolving that that must be the meaning of the words of Christ [*This is my Body*] which by examination shall appear to be most agreeable to those other places. And of this sort of places, you may first take the passages in the Gospels themselves. *Luke* 22. 20. where Christ saith of the Cup (not the Wine, but the Cup, which refers to the action, the pouring out and drinking) that it is a new Covenant in his blood which was shed for us. Which it seems is all one in sense with that other, *Mark* 14.24. *This is my Blood of the new Covenant which is shed for many*; and in *Matthew*, *This is my Blood, that of the new Covenant*, &c. Which being put together as parallels to interpret one the other, will conclude that Christ's Blood was truly shed for our benefit, particularly to seal a new Covenant betwixt God and us, and that this Sacrament was the exhibiting that Covenant to us: as when God saith to *Abraham*, Gen. 17.10. *This is the Covenant that I will make with you, Every male among you shall be circumcised*; this circumcision is in effect called the Covenant, (as here the Cup is the Covenant) *i. e.* not only the sign of the Covenant, but a seal of it, and an exhibition of it, a real receiving me into Covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in S. *Paul*, especially that 1 *Cor.* 10.16. But first we must descend to the next part of our method proposed, that is,

to obſerve what is ſaid of this Sacrament by way of ſtory of the Apoſtles practice, *Acts* 2.46. & 20.7.

S. *What is that?*

C. In the ſecond of the *Acts* this is all that is ſaid of it, that *continuing daily with one accord* (in unanimous Prayer) *in the Temple, and breaking Bread in* * *ſome houſe*, or *room*, (as the upper room, *Acts* 1.13. aſſigned and ſeparated from all other to that particular uſe, to be the place of Chriſtian Aſſembly, it being by the Jews permitted them to pray in the * Temple, but not to break Bread, or adminiſter the Sacrament there) *they did eat their meat with gladneſs, and ſingleneſs*, or * liberality, *of heart, praiſing God, and* * *having* (or exercing) *charity toward all the people.*

* κατ' οἶκον. * ἐν τῷ ἱερῷ. * κλῶντες being all one with ἁπλότητος, of which we ſpake on Matth. 6.22. * ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, where χάριν ſignifies charity more than once; 2 Cor. 8. and in a place fully parallel to this, Acts 4.33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς, great grace was upon them all, which by the Antecedents ver. 32. (Having all things common) and conſequents, ver. 34, 35 (No man wanted &c.) appears to belong to that matter, and therefore the Syriack renders it טוכוהא רבא, i.e. Bonitas, benignitas, beneficentia multa, though Fabricius, rather following the Greek, render it gratia magna. And ἔχειν is to uſe or exerciſe as (to him that hath ſhall be given) and (let us have grace.) Heb. 12.28. And therefore the Syriack renders it יתבין dabant in eleemoſyna, vel in miſericordia coram univerſo populo; not as Gu. Fabricius renders it (quum iniſſent gratiam) for יתב is dedit clearly, and רחמא miſericordia, gratia, eleemoſyna, that which we ordinarily render σπλάγχνα bowels of mercy.

S. *What do you obſerve from this place?*

Frequency of the Apoſtles receiving.

C. Firſt, the frequency of the Apoſtles receiving the Sacrament, (at that time immediately after Chriſt's Aſcenſion, and the Deſcent of the Spirit) for ought a man can gueſs by the Text, every day, at leaſt every firſt day of the week, at their meeting together. Which although it be acknowledged (as will appear by what you ſhall ſee anon) not to be ſtrictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency & negligence in this duty now-adays, eſpecially our forſaking ſuch Aſſemblies, going out of the Church oft-times when that Feaſt is prepared, and ready for us, if we did not contemptuouſly depart from it.

S. *What more do you learn from hence?*

C. Two ſpecial acceſſories uſed by them, and (as we have reaſon to reſolve) required of us, to make up this ſolemnity.

S. *What*

S. *What be they?*

C. First, Godly or Christian joy and chearfulness in blessing and praising God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two phrases, First, *Receiving food with* * *gladness of heart*, Ver. 46. And the words signifie first a cordial joy and chearfulness, then an excessive degree and expression of it. Secondly, * *Praising God*, ver. 47. or singing praises to him with lofty and even Poetical expressions. Christian joy.

* μετ' ἀγαλλιάσεως καὶ καρδίας.

* αἰνοῦντες τὸν θεόν.

S. *What is the second thing?*

C. The Communicants liberality and charity to those Brethren that are in want. This is expressed also by two phrases in the Greek, neither of them fitly rendred in our English. First, * With liberality or frankness of heart, a chearful, bounteous, cordial giving. Secondly, * Having charity to all the people; by the word which I render [*charity*] intimating that offertory here and in other places, especially 2 *Cor.* 8. which was then and ever since used constantly in the Church of Christ at the receiving of that Sacrament: and by the phrase [*all the people*] signifying, first, the liberality of those offerings, such as would suffice to that end; secondly, the impartiality of distribution, as in a common table all partaking of what was thus offered, the poor as well as the rich, as you shall see anon more at large. Liberality.

* καὶ κοινωνίας καρδίας.

* ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. † Alex.

S. *Will you proceed now to that other place*, Acts 20. 7?

C. I will, and that will add but little to what this last place hath yielded. The words are these, *And on the first day of the week, when the Disciples came together to break bread*, &c. *and there were many lights in the upper Chamber, where they were gathered together*, &c.

S. *What do you gather from hence?*

C. Only this; First, That the Celebration of this Sacrament is called in the Scripture phrase *Breaking of Bread*, as before it was, *Acts* 2. Secondly, that the Lords day or first day of the week was the time so early set apart to this and such duties, and that that is Breaking of Bread.

the reason that St. *Paul*, 1 *Cor.* 16. 2. gives the Exhortation, That on the *first day of the week every man should lay aside his proportioned liberality*, for the use of the poor: Thirdly, That the upper room again was the place of those Christian Assemblies: Fourthly, that it is uncertain whether *Acts* 2. they received daily or no, it being possible that the word [*daily*] there may belong only to their going to the Temple; or however, that here that frequency doth not appear to be continued, but only every Lord's day, once a week, and that still will be a reproach to our slackness. It is now time to advance from these more casual mentions of this matter to those other more solemn Texts, and in the next place, according to our method, to observe what S. *Paul* adds to the story of the Institution in the Gospel, in his describing or directing the use of it, 1 *Cor.* 11. 20, &c.

S. *Please you to do so.*

C. I shall, and to that end briefly give you a paraphrase of the whole place. Vers. 20. *When you after this inordinate manner* (mentioned Vers. 18, 19.) *meet together, this is not to do as becomes Christians, when they eat the Lords Supper*, (or, as the Syriack reads, *when they eat and drink on the Lords day*) Vers. 21. *But as if you were at your own meals, every man of you eateth that which he brought with him; so that one eats and drinks more than is fit for him*, (*viz.* the Rich that brought more with him) *and another* (Poor man that could bring but a little) *is well-nigh famished.* Vers. 22. *If this be it you will do, you should keep at home, and eat by your selves; and to come to the Congregation, and do this, is the despising and scorning the Church of God*, (where all that is brought, is to furnish a common Table) *and withal a shaming those poor men that* (could bring but little, and) *are out of countenance to have done so, when you*, (rich misers that are by them) *have such plenty. What? do you expect to be born with, and not reprehended for this? You are mistaken, this is a fault in you*, (to which purpose I will tell you the manner of Christs Institution of the Sacrament, to which those Christian Feasts were annext)

Vers.

Verſ.23. *The Lord delivered down this courſe to me which I deliver to you*, viz. *That the Lord Jeſus in the night that he was to be delivered up to the Jews, took Bread, and giving thanks over it, brake it, and ſaid, Take, and eat, This* (not *this Bread*, for if that ſhould be the Antecedent, the Greek word is of a Gender that in ſtrictneſs will not bear it, both here and in the Goſpels; but either indefinitely *This*, or with reſpect to the immediate antecedent, *this taking and eating*) *is my Body which ſhall be delivered* (or, as the Syriack, *is broken*) *for you*: *do this* (or, as the Syriack, *do thus*) *in commemoration of me*. Where I conceive the literal notation of the words will bear this obſervation, That as the word [* *This*] in the latter words ſignifies not the Bread, but the whole action or adminiſtration, [*Do this*] *i. e.* do you all that I have done in your preſence, take Bread, break, bleſs it, give it to others, and ſo commemorate me: ſo the ſame word [* *This*] in the former ſpeech [*This is my Body*] may ſignifie the whole action too, *viz.* that the breaking and diſtributing, taking and eating this Bread, is the Body of Chriſt; (in what ſence you ſhall ſee anon) like as, when *Matth.*13.19. the words literally run thus, [*When any one heareth*, &c. *This is it which is ſowed by the path-ſide*] they muſt be thus neceſſarily explained, Any mans hearing, and not conſidering, the Word, and the *Devils coming*, &c. is the meaning of that which is ſowed by the *path-ſide*; or yet more plainly, like as Verſ.20. [*That which was ſown upon the ſtony parts of the field, this is he that heareth the word*, &c.] where it is clear, the *ſeed* is not anſwerable to the *man*, but to the *word*, and that *ground* to the *man*. But the Seed as it was ſown on the ground, all together, *This is he* (*i. e.* this ſignifies him) *that hears the Word, and receives it with joy*, &c. After this it follows, Ver.25. *So likewiſe he took the Cup*, having ſupt before, (and ſo he did it for ſome peculiar intent, not to ſatisfie thirſt) *and gave it them to drink, ſaying, This Cup is a new Covenant made with you, and ſealed in my Blood*, and as oft as you thus drink together in time of holy Aſſembly, give it to others alſo, as I have done to you, and do it

* τοῦτο.

* τοῦτο.

in commemoration of me. Verſ. 26. *For as oft as you ſhall eat this Bread. and drink this Cup,* (ſaith S. *Paul* by way of concluſion from the premiſſes, for the Syriack ſetting it, ſuffers it not to be part of Chriſt's ſpeech) *you do* one to another *annunciate* or *proclaim the death of our Lord, till he come* again to judge us. Verſ. 27. *And therefore whoſoever doth eat of this Bread, or drink of this Cup unworthily,* (either not performing the Condition required in the Covenant, of which that is the Seal; or breaking the Inſtitution of it in any principal part, particularly in that of the Charity & Liberality here mentioned to thoſe *Corinthians*) he is ſo far from being benefited by that Sacrament, or that death of Chriſt, that he is rather to be looked on as a man that by this unworthy action had wounded the Lord, contributed farther to the crucifying of him, ver. 28. *And therefore let a man examine* and ſhrive *himſelf,* and ſee that he come worthily to that Sacrament, both by laying off all his former hainous ſins, and behaving himſelf in that action Chriſtianly, quite otherwiſe than thoſe *Corinthians,* it ſeems, had done, ver. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent ſins to approach to ſo ſacred an action, or behaving himſelf ſo unchriſtainly there) by thus eating and drinking engageth himſelf to *damnation, not conſidering* the death of Chriſt, which this was to commemorate, and the end thereof, that he ſhould die unto ſin, & give himſelf up to new life. Ver. 30. The not performing of which is oft puniſhed even in this life, by ſickneſs, diſeaſes, and even exciſion or death it ſelf. Ver. 31. Which are puniſhments of God to bring them to a ſenſe and reformation that nothing elſe will work on. Ver. 32. And ſure, ſuch kind of puniſhments are in God acts of chaſtiſement, and ſo of mercy, to mend, that he may not condemn; to give us our puniſhment here, that it may not be behind an arrear to be paid hereafter. Ver. 33. Therefore for the fault which you were firſt told of, that of eating before others, even before they come, engroſſing to your ſelves and deſpiſing others, I beſeech you let that be mended in theſe publick Aſſemblies. Ver. 34. And

for

for private meals, or eating by your ſelves, let it be at home, for to take them in the Church is a damning ſin. And for other directions, I will give you them when I come among you.

S. *What do you chiefly obſerve to me from this place for my farther inſtruction?*

C. The punctual confirmation of almoſt every particular before collected from the Goſpels: which although it be no new thing, becauſe it was there delivered, yet in effect teaches us ſomewhat, *viz.* this, that thoſe other doctrines that according to ſeveral mens phanſies are delivered concerning this Sacrament, having no ground in either of theſe Texts, have not authority from Chriſt, nor yet from S. *Paul*, (unleſs the other place which is behind will afford them) which what they are, I ſhall no farther tell you than thus negatively; it being my purpoſe only to teach you the poſitive truth to direct your life, not the contrary errors that may ſatisfie your curioſity, or provoke your diſpleaſure againſt any. There is alſo here a great weight laid on a worthy receiving of that Sacrament, and to that end, ſpecial care muſt be taken that we examine our ſelves, come not to that ſpiritual preſence or viſions, as it were, of God, to the renewing of his Covenant with us, with any impurity about us; and as a pawn or pledge of our leaving all other ſins, we muſt ſignifie and expreſs our charity and liberality, and not be guilty of any of thoſe earthly ſins of pride and covetouſneſs, but condeſcend to a common partaking of ſome part of God's mercies with our Brethren.

S. *You told me there was another paſſage by the way,* Chap. 12. 13. *looking this way, what is it?*

C. This only, That we have been all made to drink into one Spirit: which by ſome of the Greek Ancients hath been thought to refer to the Cup in this Sacrament, (though the truth is, it may ſignifie no more than being *watered*, or *irrigation*, a conſequent diſtinct from the planting in Baptiſm that went before, in that ſence as it is ſaid that *Paul plants and Apollos waters*, 1 *Cor.* 3. 6. where the ſame word is uſed.) And then the plain mean-

meaning of it ſeems by the context to be no more than this, That as by Baptiſm we are all entred and incorporate into that one Body, of which Chriſt is head; ſo by the other Sacrament, whatever our particular condition in the Church be, we are received into a participation of that one Spirit, which furniſhes every order and ſort of men with gifts convenient for their miniſtration; and ſo this Sacrament is an obligation to charity and humility toward one another, neither oppoſing or contemning one another, as follows in that chapter.

S. *Will you now proceed to the fourth part of your propoſed method, and ſee what is to be found to this purpoſe in that ſpecial place,* 1 Cor. 10. 16?

C. I ſhall, and for a right underſtanding of it, and collecting that which the context was meant to afford us, you muſt mark that the practice of the Iſraelites firſt in their ſacrifices, and then of the Heathens in theirs, are there brought to convince the truth of what is there ſaid of this Chriſtian Sacrament; and therefore it will be uſeful to obſerve firſt, what it is that is there ſaid of the Iſraelites, then of the Gentiles, and then to apply or bring it home to this buſineſs.

S. *What then is it that is ſaid of the Iſraelites?*

The Iſraelites Sacrifical Feaſts.

C. It is this obſervation concerning their ſacrifical feaſts, ver. 18. that they that eat any part of them (as when the Prieſt offered up a ſacrifice, ſome parts of the beaſts were eaten together by the people) are conceived to have joyned in the ſervice performed by the Prieſt or Sacrificer, and to have right together with him in all the benefits of the ſacrifice; his eating is called *Eating before the Lord*, and is by God counted as an acceptable ſervice: and whatever flows from God in this caſe by way of benefit or advantage, comes to him as really as to the Prieſt, it being the Prieſts part to ſacrifice, the peoples to eat; and ſo in thoſe two things there is a mutual reciprocal action betwixt God and them, they ſerve God, and God bleſſes them, and that is called communicating or being partakers of the Altar.

S. *What is it that is ſaid of the Heathens?*

C. Firſt,

C. First, That they ſacrifice to their falſe gods, when only the true one ought to have that worſhip from them, Verſ. 20. and 22. and (as by the 22. it appears) that this is a breach of the Second Commandment, for ſo that refer thoſe two ſpeeches [*Do we provoke God to jealouſie?*] in reference to his Title there of being a *Jealous God*;] and [*Are we ſtronger than he?*] in reference to his Title * God, which ſignifies *ſtrong*. Secondly, That they which have this mutual conjunction with thoſe falſe gods, are ſuppoſed to receive influxes from them, and to diſclaim expecting any thing from the true one, Verſ. 20. and 21. where alſo the phraſe [*The Cup of the Lord*] is to be taken notice of, and parallel to that, [*The Table of the Lord*] to note the action again, and not the elements, as (before I ſhewed you) the [*This*] ſignifieth. אל

S. *What then is the reſult of both theſe inſtances together?*

C. That they that eat of the ſacrifical feaſt, either of the true or falſe Gods, have a mutual conjunction with them, a kind of confederation, perform ſervices to, and receive influences, benefits and advantages from them, do ſo really from the true God, and are ſuppoſed to do ſo from the falſe; (which is the reaſon why *Daniel* refuſed to *eat of the portion of the Kings meat*, *Dan.* 1. 8. becauſe a part of it being caſt upon the Altar to the Heathen gods, the reſt thereby was conſecrated to them, and ſo was meat offered to an idol, which a Jew was not to taſte of.)

S. *How then will you bring this home to our buſineſs in hand, to the* Sacrament?

C. You ſhall ſee, Verſ. 16. for there the Sacrament is ſet down, and the nature and uſe of it. Thus: *The Cup of bleſſing which we bleſs*, or (as the Syriack,) *The Cup of Praiſe*, *i. e.* the Chalice of Wine, which is in the name of the people offered up by the Biſhop or Presbyter to God with Lauds and Thankſgivings, *i. e.* that whole Euchariſtical action (and that expreſt to be the action of the people, as well as the Presbyter, by their drinking of it) is the communication of the Blood of Chriſt,

Christ, a service of theirs to Christ, a sacrifice of thanksgiving, commemorative of that great mercy and bounty of Christ in pouring out his Blood for them, and a making them (or a means by Christ ordained to make them) partakers of the Blood of Christ, not of the guilt of shedding it, but (if they come worthily thither) of the benefits that are purchased by it, *viz. the washing away of sin in his Blood*: so in like manner, the * *breaking and eating of the Bread* is a communication of the Body of Christ, a sacrifice commemorative of Christ's offering up his Body for us, and a making us partakers, or communicating to us the benefits of that Bread of Life, strengthning, and giving us grace. And both these parts of each part of this Sacrament put together are (parallel to what was said of the Israelites and Gentiles) a mutual confederation betwixt us and the crucified Saviour; on our parts, an acknowledging him for our God, and worshipping of him, and on his part, the making over to us all the benefits of his Body and Blood, (*i. e.* his death) grace and pardon, to sanctifie and to justifie us.

* So the phrase τὸ ἄρτον κλάσαι will be all one with μεταλαβεῖν καὶ φαγεῖν τὸ ἄρτον, (To take and eat the Bread) proportionably to the notion I gave of ποτήριον and of τοῦτο in the Gospel, This is my Body, i. e. the taking and eating this Bread, (not this Bread it self) and so it will be answerable to τὸ οὐ τὸ ἰωλεῖαι, the Cup, not the Wine, to note the Wine in the Cup ready for drinking.

S. *You told me even now that you would shew me how the phrase* [This is my Body] *in the Gospel, (interpreted by* [*this* taking and eating is my Body]) *was to be understood: perhaps it may now be time for you to pay me that debt.*

C. It is a fit season to do so; for this very phrase of S. *Pauls*, [*The Bread which we break is the Communion of the Body of Christ*] is the Key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This *breaking, taking, eating of the Bread*, this whole action is the real communication of the Body of Christ to me, and is therefore by some * ancient Writers called by a word which signifies the *participation*, (communication and participation being the same, only one referred to the giver, the other to the receiver) the very * giving Christs Body to me; that as verily as I eat the bread in my mouth, so verily God in Heaven

* Damascen. Μεταλαμβάνει, φησὶν αὐτὸς τῆς Ἰησοῦ θεότητος μεταλαμβάνομεν δὲ καὶ τῆς σαρκὸς καὶ τοῦ αἵματος τοῦ Χριστοῦ, Chrysost.

Heaven bestows on me, communicates to me the Body of the crucified Saviour. And so all that I told you of the full sence of that phrase [*Communication of Christs Body*] is again to be repeated here to make up the sence of those words [*This is my Body* :] which being so largely enlarged on, I need not now to repeat to you.

S. *I shall spare you that pains, and rest satisfied with what you have already afforded me, and now only remember you, that having gone through four parts of your intended method, the fifth is now next to succeed, to see what will certainly arise from these four views: Please you to proceed to that.*

The Communication of the Body of Christ.

C. I have in effect done it already; yet on condition you will fetch that part, which I told you was more circumstantial and extrinsecal, from that place where I laid down all on that head together, in the places of the Gospels, I will now give you a compendium or brief of the main substantial part of this Sacrament. And that consists only of two branches, one on our parts performed to God, the other on God's part performed to us. That on our part is * commemorating the goodness of God in all, but especially that his great bounty of giving his Son to die for us: and this commemoration hath two branches, one of praise and thanksgiving to him for this mercy, the other of * annunciation or shewing forth, not only first to men, but secondly and especially, to God, this sacrifice of Christs, in offering up his Body upon the Cross for us. That which respecteth or looks toward men, is a professing of our Faith in the death of Christ; that which looks toward God, is our pleading before him that sacrifice of his own Son, and through that humbly and with affiance requiring the benefits thereof, grace and

Two Branches of the Sacrament.

* So the bitter herbs were זכר a memorial of the bitter Egyptian servitude, Exod. 1. 14. the use of the Redwine was לזכר for a memorial that Pharaoh washt himself in the blood of the children of Israel. * So that Precept, Exod. 13. 8. is given by Moses, That in the Passeover they should annunciate, or tell forth unto their Children the mercy of their deliverance, (והגדת) and thence they call the Paschal lesson הגדה κατα ῥησιαν Annunciation; and from thence, by a mistake of a passage in Elias Levita, did Scaliger conceive that the night after the fourteenth of the moneth Nisan was called הגדה, which belongs only to the lesson then used.

pardon

pardon to be beſtowed upon us. And then God's part is the accepting of this our bounden duty, beſtowing that Body and Blood of Chriſt upon us, not by ſending it down locally for our Bodies to feed on, but really for our Souls to be ſtrengthned and refreſhed by it: as when the Sun is communicated to us, the whole bulk and body of the Sun is not removed out of its ſphear, but the rayes and beams of it, and with them the light and warmth and influences, are really and verily beſtowed or darted out upon us. And all this is the full importance of [*This is my Body*] or [this is the *Communication of his Body.*] And ſo I have paſt through the fourth undertaking alſo.

S. *There is then only a fifth behind, to apply all this by way of illuſtration and confirmation to what is ſaid of this matter in the Catechiſm.*

C. This will be eaſily done, you would be able to do it your ſelf; yet I ſhall go before you in this alſo.

S. *The firſt Queſtion then is,* [Why the Sacrament of the Lord's Supper was ordained?] *and the Anſwer,* [For the continual remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receive thereby:] *What is the meaning of that Anſwer?*

C. Diſſolve the words, and you ſhall ſee moſt clearly. Firſt, Chriſt died: Secondly, this death of his was a ſacrifice for us, an oblation once for all, offered to his Father for us weak ſinful men: Thirdly, by this ſacrifice we that are true Chriſtians receive unſpeakable benefits, as ſtrength to repair our weakneſs, and enable us to do what God in his Son will accept: and reconciliation, or pardon for us miſerable ſinners; And fourthly, the end of Chriſts inſtituting this Sacrament, was on purpoſe that we might at ſet times, frequently and conſtantly returning, (for that is the meaning of *continual*, parallel to the uſe of [* *without ceaſing*] applied to the ſacrifice among the Jews, and the duty of Prayer among Chriſtians) remember and commemorate before God and

* ἀδιαλείπτως.

and Man this ſacrifice of the death of Chriſt.

S. *The next Queſtion,* [What is the outward part or ſign of the Lord's Supper ?] *and the Anſwer* [Bread and Wine which the Lord hath commanded to be received] *are ſo plain, that I ſhall not crave your aid. I conceive it is this, That Bread and Wine is in this, as Water was in the other Sacrament, the Element or outward part, ſet to ſignifie ſomewhat elſe; this appointed by* Chriſt *to be eaten and drunk, as the water to be dipped in, or ſprinkled with. And ſo likewiſe for the next Queſtion, and firſt part of the Anſwer, That the* Body and Blood of Chriſt *is* the inward part, or thing ſignified *by the other, the Body broken on the Croſs ſignified by the Bread broken and eaten, and the blood poured out on the Croſs ſignified by the Wine poured out into the Cup and drunk by us. But then what is the full importance of that which follows in the latter part of that anſwer, That* the Body and Blood of Chriſt are verily and indeed taken and received of the faithful in the Lord's Supper ?

C. It is this, That in that Sacrament God really beſtows, and every faithful prepared Chriſtian as really and truly receives the Body and Blood of Chriſt. As truly as the Biſhop or Presbyter gives me the Sacramental Bread and Wine, ſo truly doth God in Heaven beſtow upon me on Earth the Body and Blood of Chriſt, *i. e.* the crucified Saviour, not by local motion, but by real communication, not to our teeth, but to our ſouls; and conſequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Chriſt: The truth of which you had even now confirmed by the words of the Goſpel explicated by the plainer expreſſion of Saint *Paul, That the Cup was the Communication of the Blood of Chriſt,* &c. The Body of Chriſt verily received.

S. *The next Queſtion is plain alſo* [What are the benefits whereof we are partakers thereby ?] *Be you pleaſed to explicate the anſwer to it.* The benefits of it.

C. Diſſolve it again, and you will do it your ſelf. Thus: The firſt benefit is the *ſtrengthning of our Souls* by The firſt.

by the Body of Christ, as our bodies are strengthned by Bread. Bread signifies all nourishment for the body, and is called, you know, *The staff of life*, without which the body is not able to sustain it self, but grows feeble, staggers, and falls into the very grave of death and rottenness, if this staff be not constantly continued to it. Thus is grace to the Soul; we can do nothing that is in order to spiritual life (but fall into sin, custom of sin, the putrefaction of the soul, and so to eternal death) without it: and having forfeited that stock that God had given us in Paradise, we have none of this kind left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new stock and staple of grace and strength, for every one that shall in the Name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without sinning any more, (though not to possess us irresistibly, and so keep us that we cannot fall) yet to enable us to do that which God in Christ will now graciously accept at our hands, *i.e.* to serve him sincerely in holiness and renewed righteousness, and to enable us again (if we be not wanting to our selves) to continue and persevere thus to our lives end.

S. *You have shewed me the first benefit, but I conceive there is another; what is that?*

The second. C. It is *the refreshing of our Souls by the blood of Christ, as our bodies are* refreshed *with Wine.* Wine may be taken in a double propriety, one to refresh the thirsty, another to comfort the sick; as a little was allowed to *Timothy* for his * frequent sicklinesse. He that pants for thirst, hath his inward flame quenched (and so is refreshed) by Wine; and he that hath any indisposition of body, hath that eased (and so is also refreshed) by Wine. And just thus is the pardon of sin to a thirsty wounded Soul: the conscience of sin is a flame of fire within, and a deep wound to the Soul, and no rest, no quiet under it; and God's free pardon and remission, his speaking peace to the unquiet, his saying [*Thy sins are forgiven*] to the burthened and sin-sick Soul,

* πυκναὶ ἀσθένειαι. the word used for the diseases as well as weaknesses.

Soul, is the greateſt, only refreſhment to that Soul. Let God ſay this word only, and thy ſervant ſhall be healed. And this pardon was wrought by the Blood, *i.e.* again by the death, of Chriſt, by the ſacrifice and ſatisfaction of that innocent Saviour, by which ſuffering we are releaſed, *by whoſe ſtripes healed.*

S. *But how is this ſtrength and this pardon purchaſed by Chriſts death?*

Strength purchaſed by Chriſt's death.

C. The ſtrength thus: *Chriſt being in form of God, and equal with God, took upon him the form of a man,* all of him but our ſins, in this he ſuffered a ſhameful death; whereupon ſaith the Apoſtle, *God did highly exalt him,* rewarded this great humility and patience of his with this dignity and preferment, *That all power ſhould be given to him both in Heaven and Earth*; that he might diſpenſe to his Diſciples all the riches of Heaven, *i. e.* that ſufficient ſtrength and grace which will, being made uſe of, raiſe us up from death, ſpiritual and corporal, enable us to live like Saints here, and raiſe us to life again hereafter. This power was indeed enſtated on him at his Reſurrection, but purchaſed by his Death.

S. *How was the pardon of ſin purchaſed?*

And Pardon.

C. You have oft heard; by the ſatisfaction wrought by him in his ſufferings, taking upon him to be our ſurety, and to ſuffer in our ſtead, that as many as are renewed by his grace, may be releaſed by his ſufferings; and from both theſe reſults the conſummation of our hope, everlaſting bliſs in another world: God's mercy (when he is thus reconciled unto us in the Blood of his Son) rewarding every poor mean Chriſtian action of ours with eternal glory.

S. *There remains now no more behind, but only the concluding Queſtion, which ſuppoſing theſe* benefits *thus made over in the Sacrament, but imagining it impoſſible that unworthy, unprepared, profane receivers ſhould be ever the better for it, asks* [what is required of them which come to the Lord's Supper?] *What have you to add to that Anſwer that there is given to that Queſtion?*

The preparation for worthy receiving.

C. No more but this; That every man is infinitely concerned to have his Soul always poſſeſt with every

part of that preparation; that the careleſs oſcitancy and fatal ſtupidity of the world, in never ſo much as conſidering whether they have any of them or no, is a moſt prodigious thing; that the time of preparing our ſelves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgment of the Church) is a very fit time for that ſelf-examination; that till that be done, and all and each of thoſe graces found ſincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuſe any for not coming becauſe he is not prepared, but rather aggravate the ſin upon him, that rather than thus fit himſelf, he will part with ſo great a treaſure;) and laſtly, that the particulars of which we muſt thus examine, and which we muſt thus require of our ſelves, are five. 1. True Repentance, (containing ſenſe, ſorrow, humiliation, contrition, confeſſion of all former ſins.) 2. A ſtedfaſt purpoſe to lead a new life, a Reſolution to reform all, and that reſolution ſuch as will ſtand faſt in the hour of trial or temptation. 3. A lively faith in God's mercy through Chriſt; a faith, and that a vital one. 4. A thankful remembrance and commemoration of his death. 5. Charity with all men. Every one of which being in their ſeveral due places particularly explained unto you, I ſhall ſuppoſe you ſufficiently inſtructed, and only deſire to oblige you that all this be not laid up to fill your brain, but ſunk down into an honeſt heart, that knowing theſe things, you may be capable of that bliſs that belongs to the doers of them.

O *Holy Jeſu, that camеſt down from Heaven, and wert pleaſed to pay that dear Ranſom on the Croſs for us, on purpoſe that thou mightеſt* redeem us from all Iniquity, and purifie unto thy ſelf a peculiar people, zealous of good works; *We beſeech thee to write thy Law in our hearts, that moſt excellent Divine Law of thine, that we may ſee it, and do it, that we may know thee, and the power of thy Reſurrection, and expreſs it in turning every one of*

of us from his iniquities: that we no longer flatter our ſelves with a formal external ſerving of thee, with being hearers of thy Word, partakers of thy Sacraments, profeſſors of thy Truth, knowers or teachers of thy Will; but that we labor to joyn to theſe an uniform faithful obedience to thy whole Goſpel, a ready chearful ſubjection to thy kingdom, that thou mayeſt rule and reign in our hearts by Faith; and that we being dead unto ſin, and living unto righteouſneſs, *may have our* fruit unto holineſs, *may* grow in grace, and in the *practical* knowledge of *thee* our Lord *and Saviour* Jeſus Chriſt; *and at laſt, perſevering unto the laſt, attain to that endleſs glorious end, the reward of our faith, the fruit of our Labors, the perfection of our Charity, and the crown of our hope, an everlaſting bleſſed life of love and holineſs with thee, O Father of Mercies, O God of all Conſolations, O holy and ſanctifying Spirit, O bleſſed Trinity coeternal. To which one Infinite Majeſty, we moſt humbly aſcribe the honor, glory, power, praiſe, might, majeſty, and dominion, which through all Ages of the World have been given to him which ſitteth on the Throne, to the Holy Spirit, and to the Lamb, for evermore.* Amen.

OF THE REASONABLENESS OF CHRISTIAN RELIGION.

By *H. H.* D. D.

Ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος. 1 Pet. 3. 15.

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OF THE REASONABLENESS OF CHRISTIAN RELIGION.

The Introduction.

IT hath always been accounted more Reasonable to doubt of Principles first, and then to throw off the Deductions that naturally arise from them, than to contest the Conclusions when the Principles or Premisses are granted. This occasioned that saying of *Picus Mirandula*, That the *Speculative Atheist was the greatest Prodigy but one, and that was the Practical Atheist.* To acknowledge Christian Religion to be true, and consequently that without sincere obedience to all Christ's Precepts, not only the infinite rewards of the Gospel are forfeited, but the infinite torments become our portion; and yet to live lives of prophaneness, and luxury, and indulgence to every liberty that suits with our humours, without fear or discomfiture of mind, is a shortness of discourse, that no man that hath consideration enough to examine, or judgment to compare, can chuse but discern and condemn in himself. *Sect.* 1.

* —— nam si nullum finem esse putarent Ærumnarum homines, nullâ ratione valerent Religionibus atque minis obsistere vatum. Lucret. l. 1.

As therefore the * *Epicurean* that was resolved not to be repress, or live in the awe of Religion and Priests, counted it but necessary to disbelieve the perpetuity of torments beyond this life; so hath it been Satans method (and the advantage which he hath taken of these times, from the commonness of casting down mounds and hedges, of disputing and questioning the most establisht Truths) to offer it to the Reason and Judgment of his Clients, Whether it be not more easie and hopeful to break up the foundation it self, than, while that remains in its firmness, to demolish that which is erected upon it, and by entangling men in those practices which render them uncapable of receiving benefit by Christianity, to oblige them to endeavour to cast off the doctrines, and to rid themselves from the ill consequences of it. Thus have some men taught themselves the skill and dexterity of unravelling principles, and by giving themselves liberty to disobey Christ in some pleasant or gainful particulars, have at last in their own defence (that they may salve their *phænomena*, and appear congruous to themselves) arrived calmly to the scorners chair, the casting off Christianity it self.

Sect. 2. In stead of gainless complaints, I shall therefore hasten to give some check to this growing evil, and reduce the whole matter of debate to these two heads.

Sect. 3. First, I shall consider the Grounds of Christianity in the grots, or bulk, all of it together, and in some measure justifie the reasonableness of them; and then secondly, I shall descend, in the retail, to the survey and vindication of those particular branches of Christianity which appear to men at this time to be least supported with Reason.

CHAP.

CHAP. I.

The Grounds of Chriſtianity, or the Reaſons upon which men embrace Chriſtian Religion in the groſs, all of it together.

IN lieu of the many grounds (or ſeveral branches and improvements of the ſame one complicated ground) which * other men have very rationally enlarged on, this preſent diſcourſe (which deſires not to expatiate, nor to ſuppoſe the Reader to have renounced his Chriſtianity wholly) ſhall confine it ſelf to theſe two heads; Firſt, the Teſtimony on which Chriſtianity is built; ſecondly, the advantages that thoſe which embrace it ſhall reap by it. The firſt will render the belief rational, and conclude it impious to doubt of it. The ſecond will render the belief gainful, and conclude it moſt uncharitable to our ſelves, yea, and unſafe and treacherous, not to adhere to it. The firſt will pronounce it, with the Apoſtle, *A faithful ſaying*; the ſecond, *worthy of all acceptation.* The firſt will reconcile it to our brains, the ſecond to our hearts: The firſt will give it poſſeſſion of our underſtandings; the ſecond will raviſh our wills with the beauty and luſter of it. *Sect.* 1.

* H. Grotius & Ph. Morney du Pleſſis, &c.

The Teſtimony on which we believe Chriſtianity, *i. e.* on which we believe that Chriſt was ſent from God, to reveal his Fathers will unto us, and to be believed in all that he delivered to the World, (which when it is believed, it neceſſarily follows, that all and every part of Chriſtian Religion is infallibly true, and capable of no farther doubting) is the moſt important, and convincing of belief, or faith, which can be imagined. *Sect.* 2.

For if the Apoſtle had not ſaid it, it is yet in it ſelf moſt evident to common ſenſe, That *Faith cometh by hearing, i. e.* that I cannot believe any thing to be true on any better, nay on any other, ground but only that I hear it thus affirmed. And as the affirmation is, ſuch *Sect.* 3.

is the belief: If the affirmation be from a fallible person, from a mere man, the belief must be a fallible belief; but if the person affirming be infallible, then is the belief infallible also.

Sect. 4. That infallible affirmer is but one, *viz.* God, of whose nature it is to be veracious, to be able to do any thing but to ly, which was also affirmed by Christ out of the Principles of common nature, *Let God be true, and every man a lyar*; *i. e.* though no infallibility of testimony can be attributed to any mere man, yet whatsoever is testified by God, doth certainly deserve to be fully credited.

Sect. 5. And therefore if God shall testifie the truth of any thing, there can be no farther scruple or possibility of doubting, or suspecting the truth of what is so testified, than there is actual doubt whether the God of Heaven be God, or whether the God of truth be the father of lies: which as it is a degree above the denying of Christ, and above the infidelity either of the Jew, or Mahometane, or even of Heathenism it self, in that notion wherein it signifies the * acknowledgement of more gods than one, (for all that have adored any deity have acknowledged that God, or gods, to * *speak nothing but truth*) so is the pretending to it peculiar to very few since the beginning of the World. There being not many that appear in story to have affirmed that there is no God at all, and those not able to perswade others that they did believe themselves when they so affirmed.

* πολυθεότης τῶν ἐθνῶν.
* ἀληθεύειν καὶ εὐεργετεῖν, Pyth.

Sect. 6. Now this affirmation or testification of God, that Christ was sent from him to declare his will to us, &c. (upon which, being once supposed, the truth of all Christian Religion truly so called is immediately and infallibly founded) hath more than one way been authentically interposed. Such are the many repeated testimonies of the Prophets in the Old Testament (which finding a perfect completion in Christ, and none but Christ, do amount to a divine testimony.) Such was the coming of the Angel to *Mary* the Mother of Christ, and to *Elizabeth* the Mother of *John Baptist*, in the New Te-

Testament; as also the *Star* which lighted the wise men of the East unto him, (and of which the * Heathens themselves have affirmed, not only that it was a special Star that never before appeared in the Heaven, but also that it had a portentous significancy, *pointing at the descent of a venerable God, for the salvation of men, and the good of Mortals.*) So again that of the Miracles wrought by Christ and his Apostles, which are another kind of God's speaking to us in men, and upon Earth (particularly that of raising the dead) and are by the Apostles styled, what in reason they are, demonstrations, *Acts* 2. 22. and testifications of God himself, *Heb.* 2. 4. But above all his own *Resurrection* out of the Grave, after he had been crucified by them. God by thus raising him is said (most truly according to the dictates of Reason) to have * given to all men Faith, *i.e.* an argument of full conviction, that he was what he pretended to be, and so to * set him out as the person to be believed on, * being powerfully and determinately pointed out by that great act, to be the Son of God. But because all of these would much lengthen this discourse above the designed proportion, and because each of them are largely insisted on by others, and because no testimony is ordinarily deemed more Authentick than that *audible voice*, I shall therefore chuse principally to insist on that one ordinary way of God's testifying to men, known to the Jews by the title of בת קול the *daughter of voice*, or of *thunder*, i. e. a Revelation from Heaven, delivered in (or coming out of the midst of) thunder, which, say the Jews, was the special way of God's revealing himself under the second Temple.

* Est quoq; alia veneratior & sanctior historia, quæ perhibet ortu stellæ cujusdam insolitæ non mortbos moresq; prænuntiatos, sed descensum Dei venerabilis ad humanæ servationis (without question οἰκονομίας σωτηρίας in the Greek, though that be not extant) rerúmque mortalium gratiam, quam à Chaldæis observatam fuisse testantur, qui Deum nuper natum muneribus venerati sunt. Chalcidius in Plat. Timæum, p. 219.

* πίστιν παρέχων πᾶσιν, Acts 17. 31.

* ἐμαρτύρατο ἀναστήσας αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δοὺς, ὥστε τὴν πίστιν ὑμῶν εἶναι εἰς Θεὸν, 1 Pet. 1. 21. * ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, ἐξ ἀναστάσεως νεκρῶν, Rom. 1. 4.

And by this God three times gave testimony to Christ. *Sect.* 7.
First, immediately after his Baptism, *Behold, the Heavens were opened to him*, i. e. visibly and miraculously parted asunder, *and he*, i. e. *John* that baptised him, *saw the Spirit of God descending like a Dove, and coming upon him*, i. e. descending as a dove descends upon any

any thing, viſibly hovering and lighting on him; *And behold, a voice out of the Heavens ſaying,* i. e. as the Heavens parted aſunder, a clap of thunder came out, and with it a voice delivering theſe words, *This is my beloved Son, in whom I am well pleaſed,* i. e. this is my Son, whom I have ſent, his coming to the world and his undertaking is perfectly agreeable to, and hath its original wholly from, my Will. From which Teſtimony of God's it is conſequent, That whatſoever he teaches, comes from God, and is to be embraced as that which is perfectly his Will and Law. And it is obſervable that in one of the old prophecies of the *Meſſiah*, where it is foretold that *God's Spirit ſhall deſcend upon him*, it is affirmed almoſt in the very words which were here ſaid to come out of the thunder, that *this was God's beloved, in whom his ſoul* (i. e. he) *was well pleaſed.*

Sect. 8. So again a Second time, in the preſence of three ſober men (which was the number by which the weightieſt matters were authentically teſtified) *Peter* and *James* and *John* being all with him in a mountain, *Behold a lightſome cloud overſhadowed them, and a voice out of the cloud, ſaying, This is my beloved Son in whom I am well pleaſed: hear him.* Giving an unqueſtioned authority to all that ſhould ever come from him after.

Sect. 9. Thirdly, At a time not long before his death, when he was a praying to his Father to glorifie his Name, *A voice came from Heaven, ſaying, I have both glorified it, and will glorifie it again.* And of them that *ſtood by, ſome ſaid that it thundred; others, that it was an Angel that ſpake to him.* From both which it is eaſily concluded, That God, whether by, or without the Miniſtery of an Angel, was heard to ſpeak to him out of the Thunder.

Sect. 10. What was thus done perſonally to Chriſt, was with ſome ſmall variation promiſed, (and ſo by *John Baptiſt* firſt foretold) that it ſhould be performed (after his departure) to his Apoſtles or Diſciples, who were to preach his Doctrine, and what they knew of him, after his going out of this world: and accordingly, in the

the very manner which was foretold it came to paſs, as all other things foretold by him did punctually follow. For as *they were all together, there was ſuddenly a noiſe from Heaven, as of a violent wind, and filled the whole houſe where they ſate.* And ſo this (ſtyled the * *Baptizing them with the Holy Ghoſt, i. e.* Receiving them with a far higher Ceremony than that of Baptiſm, *viz.* with a ſhining glorious deſcent of the Spirit of God upon them) did at once give them their Commiſſion from Heaven, and was a teſtimony of God himſelf, That what they ſhould teach from Chriſt, was the very doctrine which God required to be embraced by the World. * Acts 1.5.

Sect. 11. And of this ſort there was yet farther one moſt eminent paſſage. A known and eminent Jew, one *Saul*, who by his Sect (a *Phariſee*) and by his extraordinary warmth and zeal to the Jewiſh Law, in oppoſition to Chriſtianity, had intereſſed himſelf profeſſly in the perſecuting of it, had a principal hand in the putting S. *Stephen* to death (as appears by the witneſſes *laying their garments at his feet*, Acts 7. 58.) and was engaged in a moſt vehement bloody deſign againſt the Chriſtians in *Damaſcus*, and having gotten Letters of Commiſſion from the High Prieſt to that purpoſe, *Acts* 9. 1. was now very rageful upon his way thither: This man thus *breathing out threatnings and ſlaughters againſt the Church*, and as he was cloſe to *Damaſcus*, his journeys end, on a ſudden a *light from Heaven ſhone about him*, like lightning flaſhing about his ears; and *falling to the ground*, by that means he heard a voice ſaying to him, *Saul, Saul, why perſecuteſt thou me?* in words ſo convincingly delivered, that he knew aſſuredly that it was God that by an Angel thus appeared and ſpake to him: and thereupon he gave anſwer immediately, *Who art thou, Lord?* The voice replied, *I am Jeſus whom thou perſecuteſt*, with the addition of other words, which ſtruck him into ſuch a horror, that immediately trembling, and in agony of Paſſion, he ſaid, *Lord, what wilt thou have me to do?* And was again anſwered what he ſhould do, *Go unto the City*, and there he ſhould

ſhould receive particular directions. Which accordingly happened, and this perſon became immediately a prime Apoſtle, or Preacher of Chriſtianity. This thing was not done privately, but every circumſtance of the ſtory was publickly known at that time: his Letters from the High Prieſt were known to the *Sanhedrin*; and before he came to *Damaſcus*, the news of them was come thither, ſo far, that *Ananias* a Chriſtian there, that in a viſion from God was bid to go to him in ſuch a houſe, made this objection againſt obeying the command, That this was the man that had done ſo much miſchief, and was now come with ſuch a Commiſſion to apprehend all that *profeſt the worſhip of Chriſt* in that place. And beſides, there was company with him on the way when the Prodigy befel him, and all they *heard the voice*, and *ſaw no body*, Verſ. 7. 'Tis true indeed, that in one relation of that paſſage, *Acts* 22. 9. it is ſaid, that they *heard not the voice*. But that (as all other ſeeming contradictions of the Scripture) is eaſily ſalved by obſerving, that the word קול in Hebrew, which ſignifies a *voice*, ſignifies *thunder* alſo, as *Heb.* 12. 26. *Whoſe voice*, i. e. *Thunder, ſhaketh the Earth*; and ſo very often. And ſo where it is ſaid, that they *heard the voice*, the ſence is, that they *heard the thunder*, which was joyned with the lightning that flaſht about him: and when it is ſaid, they *heard not the voice*, it is expreſt in the place what is meant by it, *they heard not the voice of him that ſpake to him*, i. e. the voice of Chriſt immediately appearing from Heaven, and calling unto him, *Saul, Saul*, &c. but only ſaw the lightning, and heard the thunder: but what was ſaid to him, he only heard that was concerned in it; but by the effects, his anſwers, and conſequent charge, they eaſily diſcerned that alſo, though they heard it not. This ſtory did this man always avow as a notorious Truth, whenſoever he was called in queſtion by Jews or Romans for preaching Chriſt; and there was never any queſtion made of the truth of it: And this went for his Commiſſion to be an Apoſtle of Chriſt; and he never ſought for any other; and after doing

doing more service in the Church than all the rest of Christs own (regularly chosen, and designed) Apostles, he at last laid down his life for the Testimony of that Truth which before this he had so sharply persecuted.

This is not all yet; for at the beginning of the diffusion of the Gospel to the Gentile World, and for the declaring of God's Will in that particular, there was not only a Vision to *Cornelius*, and an Ecstasie, and an audible Voice from Heaven to Saint *Peter*, in these words, *Arise, Peter, kill and eat*, (the obscurity of which words, and of the Representation to which they belonged, was presently interpreted by the Effect:) but beyond both these, it follows, That at the Preaching of *Peter* to *Cornelius* and the rest of his Company of Gentile Believers, the *Holy Ghost fell on all that heard the Word*, i.e. probably came down upon them in some way of visible Appearance, (the like * as before had befalo the Apostles;) or if not so, yet in such manner as evidenced it self by giving them power of *speaking strange languages*, and other Gifts and Graces, fitting them for several conditions in the Church. And this was seen by the Jews, that were very far from being inclineable to believe such a thing of Gentiles, and being convinced by the evidence,* were astonished at it, rapt with admiration at the strangeness, but no way doubting the truth of it. And it so fell out, that *Peter* afterwards being called in question by other Jews, for what he had then done in Preaching to Gentiles, (which they thought utterly unlawful) by this relation of the descent of the Holy Ghost upon those Gentiles, * he satisfied them; which sure he could not have done, if there had remained any doubt of the truth of it. And the same fell out again to the *Ephesian* Disciples, and the truth that it did so was evidenced, by their *speaking* all *strange languages* (which they had never learned) *and prophecying*. Two Gifts which were so constant consequents of that coming of the Holy Ghost on any, that they testified it convincingly to those that had no evidence of the fact.

Sect. 12.

Acts 10.44.

*See Act. 15. 8. & 11. 15, & 17.

*Vers. 45.

*Acts 11. 15, & 18.

Act. 19. 6.]

The Propriety of this Descent to this turn, and to that other grand one of giving Commissions (and authorizing,

Sect. 13.

zing, and ſo teſtifying the Truth of all that ſhould be taught by them on whom the Spirit thus deſcended) may perhaps be better underſtood, by remembring the Cuſtoms appointed by God among the Jews. Thoſe that were among them called to be Prophets out of their Schools were aſſumed and conſecrated to it by Anointing, (a Ceremony of advancing to ſome eminent Office; and therefore the Chaldee Paraphraſe for *Unction*, reads ordinarily רבא *Advancement*.) Now for many years before this coming of Chriſt, Prophecy had failed among the Jews. Under the ſecond Temple, ſay they, there was no *Oil*, nor any * way of Revelation, ſave only that of the voice from Heaven. Now therefore when God was thus pleaſed to ſend his Son, to reveal his compleat Will unto the World, and from him to continue the ſame by his Apoſtles and others after him; inſtead of that ſolemn Ceremony of Unction, is this viſible Deſcent of the Holy Ghoſt on him and on them in a ſhining fiery Cloud, and with it theſe words of Conſecration to Chriſt, *This is my Beloved Son*, &c. and in lieu of that voice, the Gift of Tongues to the Apoſtles and others. This was foretold by one of the Jewiſh Prophets long before, That the *Lord ſhould anoint him to preach*, and that the *Spirit of the Lord ſhould be upon him*, *i.e.* that he ſhould be anointed, *i.e.* ordained, to this Office of Preaching God's Will, not by material Oil, but ſpiritual Unction, by the real Deſcent of the Spirit of God upon him. And accordingly one of his Diſciples, S. *John*, being to confute a ſort of Anti-chriſtian Hereticks of his time, which denied Chriſt to be come really in the fleſh, uſeth no other Argument (to fortifie them to whom he writes) but only the mention of this Teſtimony from Heaven, this Deſcent on Chriſt and the Apoſtles, & others who had inſtructed them in Chriſtianity; which he veils under the title of the Unction, *viz.*

* Gradus Revelationis Divinæ quatuor. Neſuah, prophetia per viſionem & ſpectra. Ruach Haccodeſh, afflatus Spiritûs Sancti, qui erat ſine iſtis, ut in David, &c. Urim & Thummim, in pectorali judicii (ſplendeſcentia pectoralis, ſeu Hoſchen, prænuntians Judæis victoriam, quod ceſſavit ſplendeſcere An. 200. antequam ego ſcriberem, inquit Joſephus, cùm Deus iraſceretur ob tranſgreſſiones Legum. Vid. Suid. in voce Ephod) & Bath Col, i. e. vox cœlitus audita; & hæc ultima erat ſub templo ſecundo, &c. Vid. P. Fagium in Targum Pent. Exod.

viz. that unction vulgarly known among them by that name; the **Unction from the holy One*, as he calls it, *i.e.* from God in Heaven, by which (as by their Teachers it had been communicated to them) they *knew all things* (*i.e.* were sure that the Doctrine they had been taught was true) *and needed not to be taught by any*, *i.e.* wanted no more Arguments to confirm this truth unto them: That unction, as he farther adds, *teaching them of all*, *i.e.* giving them sufficient instructions in that matter, and in all other such Fundamental Truths of the Christian Doctrine, testified to them by those who had been thus anointed immediately from Heaven, authorized to teach them Truth. This same again, as far as concerned Christ, is by another * Evangelical writer joyned with his working of Miracles, and called *God's anointing him with the Holy Ghost and with power*, (as in * another place *God's anointing him*, alone) which is directly the same with that other phrase used by S *Paul*, the * *demonstration of the Spirit, and of power*, the Descent of the Spirit, and working of Miracles: the two things which he urged to the Jews or Heathens whereseoever he preached, (as things which he was sure they could no more contradict than Demonstrations themselves, there being so many then alive that could witness the truth of them.) In which respect, he after tells them of God's having confirmed them into Christ, and anointed and sealed them, all in the same sence, to signifie God's having afforded them these convincing Testimonies of the truth of Christianity, preached to them by those on whom the Holy Ghost had descended, and who wrought Miracles among them.

* 1 Joh. 2. 20

* Act. 10. 38

* Act. 4. 27.

* 1 Cor. 2. 4.

That this was a very competent Confirmation of the Doctrine of Christ, may yet farther appear by considering, first, the Persons to whom this was to be done, the then Church of God, the people of the Jews, which were acquainted with his Voices, and his Prophets, and his Oeconomies formerly among them: Secondly, the matter that was thus to be confirmed, no greater change than to which this way of attestation may in reason be deemed abundantly proportionable. For the things to be believed, only the real completion of some things

Sect. 14.

which had been before foretold and the revealing ſome truths which had been more obſcurely repreſented in the Old Teſtament; and then thoſe, how high and myſterious ſoever, yet being clearly revealed by Chriſt & the Apoſtles in the New, and the explicit belief of them no further required of any than in proportion to the degree of the revelation of them, the revealing of them muſt be looked on as the ſatisfying of an appetite, a deſire of more knowledge (which is naturally in all men, and is ſharpned by the having received ſome imperfect raies of it) & conſequently ſhould not in reaſon be expected to be atteſted which ſuch a pomp of ſigns and prodigies, as impoſitions of Tasks and exactings of obediences are wont to be. Then for the things to be done in Chriſtianity, the duties and obſervances; It is again conſiderable, that the change in that reſpect was not ſuch as would denominate it a new Religion, but only the reforming & perfecting that which was before received among the Jews, and the making it more tolerable and eaſie to be received by other parts of the (Gentile) World. The worſhip of the One True God, Creator of Heaven and Earth, (contrary to the falſe worſhips of the many gods and idols of the Heathens, and to all the unnatural luſts attending them) had been ſufficiently teſtified to the Nation of the Jews by many voices from Heaven, and undeniable atteſtations of God himſelf (and indeed to other Nations by the fearful, miraculous judgments ſhewn in *Egypt*, and on the *Canaanites*, under the conduct of *Moſes* and *Joſhua*, &c.) and by Gods continual reſiding among that people, and his atteſting that by the *Urim* and *Thummim*, by the ſeveral Prophets ſent by him, and the other ways of revelations. And to thoſe that granted all this it was foretold (ſo often that no Jew doubted of it) that there ſhould come days of Reformation, that there ſhould come a *Meſſias*. This was long ago promiſed through all paſſages of their ſtory: to *Adam* under the title of the *Seed of the woman*; to *Sem*, that *God ſhould dwell or pitch his tabernacle in the Tents of Sem*, take fleſh upon him in his family; to *Abraham*, to *Judah*, to *David*, and all along through the writings of their

their Prophets. Concerning this *Meſſias* their carnal hearts had pre-conceived ſome miſtakes, as that he ſhould be a glorious King here, and make them again (after their being ſubdued by the *Romans*) a moſt victorious, glorious people on Earth, and this howſoever they demeaned themſelves, only by the priviledge of having *Abraham* (to whom great promiſes were made) *to their Father*. At laſt this *Meſſias* (otherwiſe deſcribed by their Prophets, as one that ſhould come in a mean and lowly manner, no way deſireable to the eye of the world, *Iſa.* 53.) comes juſt as he had been foretold, a *forerunner* being ſent before him, on purpoſe to prepare his way, to diſpoſſeſs them of their fond perſwaſions of their abſolute election by having *Abraham* to their father, and pointing him out particularly as the *Son of God*, the *Meſſias* that was now to be received (as he had been ſo greedily and ſo long expected) by them. This *forerunner* that thus foretold, and after pointed him out, was (as they that crucified Chriſt confeſs) by all the * Jews taken for a Prophet. And moreover to this teſtimony of this acknowledged Prophet, comes in the addition of the miraculous deſcent of the holy Spirit, and the voice from Heaven, and all that hath been mentioned conſequent to that. And to thoſe among whom this had always been acknowledged an authentick way of atteſting God's Will, nothing could be more required but this. Chriſt then (or God himſelf in humane nature, aſſumed of a Virgin, and born after a ſupernatural manner) when he came to thirty years old (the age of a Doctor among that people) ſets to this buſineſs which it was foretold he ſhould perform, tells them how the former Law was to be reformed, (and eſpecially their former lives, from external obſervances to internal purities) and how to be filled up and perfected in ſome particulars; and then lightly changes ſome ceremonies cuſtomary among them, and accommodates them to preſent uſe, removes the wall of diviſion which had been between them and all the reſt of the world, ſhews them that that was meant only to keep them from imitating the Heathens

* Mat. 21. 26.

ſins, and now that there was more need that Heathens and they ſhould love one another, and joyn to reform both their lives, and practiſe Chriſtian vertues, than keep that ſupercilious diſtance from one another; and in a word, he brings the whole matter to ſuch a model, as all other men but the Jews like extremely better than that which was before among them, and conſequently, come in in ſholes at the preaching of it: and the Jews that do not ſo, acknowledge the only reaſon why they do not, to be their zeal to their law of outward performances, and the perſwaſion of their abſolute election; that is, in effect, that they had no other quarrel to him, but only that he did not teach the doctrines that they liked and were before imbued with, which if he had, he had by that very means done contrary to the prophecies by them allowed of, which foretold he ſhould work a Reformation. Upon theſe unreaſonable terms they crucifie him: and by their doing ſo, more wonderful atteſtations yet are given to all this. In his very death the Sun is miraculouſly eclipſed, at a time of the Moon when by nature it was abſolutely impoſſible, and ſo far againſt all rules of *Aſtronomy*, that learned men in other places took notice of it to be a violence done to Nature, which muſt ſignifie ſome great matter. Then a prodigy befalls the Temple, and that a very ſignificant one. Then the bodies of many dead men ariſe and go to *Jeruſalem*, and are ſeen by many. But above all, he himſelf riſeth from the dead, and Angels again are ſent to give notice of it: and thoſe that at his death had feared themſelves deluded (as adverſity is a great temptation, and by Chriſt himſelf foretold to be ſo) are every one of them confirmed by ſeeing, touching, talking with him: and what is ſeen and teſtified by them, was *ſeen* alſo by *five hundred perſons at once*, which lived many years to atteſt the truth to all that doubted it. And at length (which was the moſt immediate teſtification of the truth of all the former) he is bodily and viſibly taken up into Heaven, before their eyes.

Sect. 15. When that was done, there was but one imaginable method behind, that, according as he had promiſed while

while he was upon earth, he ſhould, being himſelf departed, *ſend the Paraclete*, which by deſcending viſibly upon the Apoſtles, and by endowing them with the gift of doing Miracles, and of ſpeaking of all Languages, which they were known never to have learnt, ſhould enable them to convince the world, by the teſtimony of Chriſt's Reſurrection and Aſcenſion, and deſtroying of Satan by his death (the moſt improbable means of working victories,) that he was the *Meſſias* foretold, that *Seed of the Woman* that ſhould *break the Serpents head*. On ſtrength of this, they which ſo lately doubted, now chearfully lay down their lives in teſtifying of all theſe truths: And thoſe Jews that did not yet believe on him were, according to his diſtinct Predictions many times repeated, (they, their Temple in which they truſted, their City, their whole Nation, and infinite multitudes of them, whereſoever they were found) moſt ſtupendiouſly deſtroyed by the *Roman Eagles* or *Legions*. All this (thus haſtily put together, ſo as neceſſarily to omit many weighty circumſtances under every head) is ſure prodigy enough to atteſt and authorize no greater a change than the clearer Revelation of ſome obſcurer truths, the confutation of ſome falſe Doctrines, and the Reformation of ſome Ceremonies, and the perfecting and heightning of ſome Laws leſs perfect before, and the inſtituting of a few uſeful Ceremonies in ſtead of many burthenſome ones, can be thought to amount to.

This firſt ground of believing Chriſtianity being thus mentioned, is not capable of any diſpute from any reaſonable man, unleſs from him which ſhall queſtion whether this be not fabulous in the relation; *i. e.* whether firſt there were ever indeed heard ſuch voices; or ſecondly, whether they were not deluſions of the hearers, or at leaſt the voice of ſome other, and not of God. And to him that ſhall make the former ſcruple I ſhall be able to give as ſatisfactory an anſwer as is poſſible to be given of a matter of this nature, of any the lighteſt or weightieſt conſequence: to a matter of this nature, I ſay, *i. e.* of a matter of fact, (for ſuch *Sect.* 16.

it must needs be, that such a voice was heard from Heaven) and that fact past so many hundred years ago. For first, that fact was of necessity to be confined to some determinate time and place, to be done somewhere, and why not in *Judæa*, where it is said to be done? to be seen by some particular men, and by them of necessity (if it were to be known) to be attested to others: nay, if it had been done so as to be heard and seen by the whole World then living, (though that this should point out that one Person *Jesus*, would not be well reconcileable with that, because his Body could not be in every place) yet could not the next Age come to know this, but must be forced to make use of the attestation of men of that Age to reveal it to them, and so proceed by the very way that now is allowed us, that of faith or believing. For secondly, should there at this hour come the like voice from Heaven, in the hearing of any the most credible honest men of this Age, what way would be expected to convince the Ages to come (who should not be pretent to hear it) of the truth of this, but by the constant affirmation of those who are now ear-witnesses of it, and by their committing all this to writing now, so that all that should now live, and suspect, or believe it a forgery, might be able to examine and discover the truth of it; especially, if to that they should joyn the doing of the greatest Miracles, which coming only from God, cannot be conceived to be by him allowed to assist the bringing a lye into the world?

Sect 17. Beyond such testimony of eye or ear-witnesses thus publickly and authoritatively protested, and conveighed to posterity, there is no rational evidence imaginable for those that lived not in that Age; nor do men at any time exact or require any more authentick proof of matters of fact, or ground of believing any thing. For as to the voice of God again from Heaven, (which alone can pretend to be above this) this is not at all commodious to this turn; for this were for God to multiply prodigies improperly and unseasonably, 'tis sure unnecessarily, and to all that were not present this would be again as questionable as the former. For

For the teſtifying an high important Truth, which can not otherwiſe be known, God hath been pleaſed thus perſonally to interpoſe his own Power & Authority, and to ſpeak from Heaven, yea & to repeat that again & again, that there may no matter of doubt remain concerning it: But when that hath been thus done by God ſufficiently, then are there ſufficient humane means to convey the truth or hiſtory of this fact to other men, *viz.* the teſtimony of thoſe that ſaw or heard it. And as it were ridiculous to ſuppoſe or expect from God, that he ſhould teſtifie from Heaven, that ſuch men did hear that former voice from Heaven; ſo the ſame Law of God and Nature which forbids lying as ſinful, forbids alſo Incredulity as irrational, when a thing is by unſuſpected witneſſes, upon certain knowledge, with ſo many improvements and advantages thus ſufficiently teſtified. And if God upon mans ſeveral incredulities ſhould be ſtill obliged to give witneſs to his Truths by his own voice, then ſhould he cut off that Rule for Belief, which in all other things (agreeably to the dictates of reaſonable nature) he hath made ſtanding among men. And in this caſe to require any higher teſtimony, were the ſame inconvenient abſurdity as not to believe any thing upon any other ground than that of ſight (which is indeed to miſtake knowledge for belief, or evidence for adherence, and muſt neceſſarily leave nothing of vertue rewardable in that Faith which is ſo violently and unavoidably produced) or to expect a voice from Heaven to give me daily aſſurance of all the paſſages or relations of hiſtory, and not to believe that there was ſuch a man as *Alexander*, or *Cæſar*, or *William the Conqueror*, or *Elizabeth* the late (but before our birth) *Queen* of this Kingdom, unleſs ſome *voice of God from Heaven* atteſt it to me. *Sect.* 18.

They that cannot believe at any cheaper rate than of a new minutely Prodigy from Heaven, for every act of believing, a Prodigie from Heaven, or (more plainly) they that will not believe anything but what they know, muſt be fed alſo as well as taught by Miracle, or elſe muſt be obliged to abſtinence (greater than any man inflicts upon himſelf) by continuing conſtant to that *Sect.* 19.

Principle. For no man hath Demonſtration, or Infallibility, or Evidence, for his ſafety in any bit of meat that he eats, or the firmneſs of any floor he ſtands on; it being always poſſible, that what doth moſt nouriſh and ſuſtain, might by ſome poiſonous mixture ſmite and deſtroy; that the roof that covers and protects might minutely overwhelm and bury us: yet are we not ſuch *Hypochondriacks* in theſe matters of daily uſe, (and in them that are, it is interpreted an eminent defect or decay of reaſon, and not an higher pitch of it) as to deprive our ſelves of the benefit of food and raiment upon conſideration of theſe remote poſſible dangers, nor to fear all things, but what we know infallibly.

Sect. 20. And if it ſhall be ſaid that Eating is neceſſary for the Preſervation of Life, and that that Conſideration makes it reaſonable to truſt on thoſe grounds, becauſe by diſtruſting we ſhould ſubject our ſelves to a certainty of that whereof the other is at moſt but an hazard; I anſwer, Firſt, that this Inſtance was produced only to ſhew that we think it reaſonable, without fear or doubt, to relie on ſome things for which we have no demonſtration or knowledge of the impoſſibility of the contrary, and that is ſtill proved by this inſtance, though it be granted that eating is neceſſary; becauſe if the neceſſity of eating were the cauſe that made men venture that hazard, they ſhould never venture it till they were neceſſarily to ſtarve without it; and when they did ſo, they ſhould do it with continual doubt, and fear of the poſſible danger: neither of which are thought rational, nor practiſed by conſidering men. And ſecondly, the interpretation of [*being fed*] in the inſtance, was [the *whole courſe of man in feeding*;] which is not the proportioning of food to the neceſſities of life, or the *Leſſian* or *Cornarian* diet, but the free manner of feeding among men, ſuch as was paralliel'd to the ſtanding on a floor that might poſſibly fall, that is, being in an upper room; which being not at all neceſſary to life, and withal poſſible in nature that it ſhall minutely be our death, is yet made uſe of among all wiſe men with as much confidence and fearleſneſs as it is expected of us that we ſhould believe the Goſpel. This

This may be enlarged to the ſeveral buſineſſes of the World, wherein all men act moſt confidently; to that of Trafficking and Trading, and all kinds of Merchandiſing, which are really mixt with not improbable hazards: the whole life of the husbandman is a continual example of thoſe that think fit to adhere and believe and act accordingly, without having received any demonſtration. And none of all theſe are ever counted irrational, even by thoſe who have fixed no thoughts beyond this life, and the thriving and proſpering in it, and who conſequently are to loſe their chief and only good if it ſhould miſcarry, and who in all things of that nature are generally as rational and wary, and hard to believe without ſecurities, as the wiſeſt men in the World. *Sect.* 21.

And if we will in the buſineſs in hand (the believing of the Apoſtles relations concerning thoſe Teſtimonies given Chriſt from Heaven, wherein we have infinitely ſtronger grounds to build our Faith on, ſecurities and convictions incomparably more pregnant and vehement) allow it reaſonable for us to do that once, which in all other things we do confidently every minute of our lives, *viz.* believe what we have all reaſon to believe, without exacting of evidence or demonſtration, there will be no more required of us in this matter. *Sect.* 22.

That this is directly the caſe in hand, and over and above this, that the teſtifying of the Goſpel hath all imaginable advantages, will appear by a bare application of the particulars. *Sect.* 23.

The voices from Heaven concerning Chriſt are teſtified by the joynt concurrence of all that were preſent at them, no one finding any cauſe of ſcruple or interpoſing any doubt concerning them. Thoſe very perſons, with the addition of many more, are allowed the favour of ſeeing him after his Reſurrection, of uſing all the moſt infallible means of ſecuring themſelves and others of the reality of this. Being thus aſſured, they make it the buſineſs of their whole lives after to communicate it to others, ſome in writings, all in preaching through all parts of the World, (whether they travelled on purpoſe *Sect.* 24.

poſe to propagate this Truth) agreeing in the whole matter of ſtory, and in every circumſtance of it. The truth of what they ſay they again back with Miracles on one ſide, with completion of Predictions, both of the Prophets of old concerning Chriſt, and of Chriſt concerning them and the ſucceeding Ages, (eſpecially that concerning his ſpeedy coming in vengeance againſt his crucifiers) on the other ſide: both Teſtimonies of *God*, to authorize *their* Teſtimonies. In propagating this doctrine as they uſe not ſtrength or force, which hath been the engine by which all other Religions have received their growth, ſo they never endeavour to diſturb States or Governments for (or by) the planting this Doctrine, but alwayes preach ſubjection to the Powers which are any where eſtabliſhed, and without all reſiſtance profeſs (and by their actions demonſtrate) themſelves obliged to ſuffer whatſoever their lawful Magiſtrates inflict on them, and contend only with their Prayers to God, that they may live quietly and peaceably under them, having ſtill their croſs in their hands, and many times on their ſhoulders, to follow Chriſt. And if this were not ſufficient to prevent or to ſatisfie the jealouſies of Heathen Princes, yet upon that very account it is the greater teſtimony of the truth of their Doctrine, when they that propagate it are ſo far from deſigning any temporal advantages to themſelves, which might bribe them to the depoſing an untruth, that they actually part with their very lives, and conſequently with all capacity of thoſe poſſible advantages, and acquire nothing but reproches, and torments, and death it ſelf; and all this without any other imaginable reward or payment in commutation or reparation for all this, ſave only the future expectation of that for which they had yet no farther aſſurance than the truth of that which they thus confeſt: nay yet farther, when they have given this coſtly teſtimony to this truth, God again bears teſtimony to them, and by Miracles wrought at their Monuments, *being dead, they yet ſpeak.*

Sect. 35. That all this is thus true, is again it ſelf teſtified, not

not only by records still extant under their hands who wrote the Gospels and the Acts, and by footsteps and remainders of all others preaching, wheresoever they taught, but also by the like consent of the whole Church, *i.e.* whole multitudes of that age wherein this is pretended to be written and taught, who being convinced with the truth of what we now enquire after, readily gave up their names to the belief of it, and to the consequent confession of Christ, though the doing it did in like manner cost them very dear, the parting with their espoused customs of living, whether among the Jewish or Gentile world, their pleasures, their worldly wealth, and oft-times their lives also.

Beyond all this, the success which attended it had so much of strangeness in it (*viz.* that from such mean and simple beginnings and instruments, without any kind of power or earthly authority to back it, without one sword ever drawn in defence of it, Christianity should soon obtain such a victory over the hearts of men in so great a part of the World) that nothing but truth, which hath that over-ruling force in it, can be deemed to have been its Champion *Sect. 26.*

Lastly, that these are the writings, those the tradition of those eye-witnesses whose they pretend to be, and that they were by such sholes, such multitudes of men of all Nations believed then, and that belief signed by the blood of many, by the hazards and adventures of most, by the profest non-resistance of all, this is as fully testified to us as any matter of fact can be supposed to be, by the concurrent testimonies of all of that age which say any thing of it, and by a general successive attestation of all intervening ages since that time, (the authority of * those writings being never contested by any) *i. e.* by the same means of probation upon which we believe those things which *Sect. 27.*

* Among the ὁμολογούμενα, the confest writings of Scriptures, attested by all, and not ἀντιλεγόμενα, contradicted by any, τακτέον οἱ πρεσβύτεροι τὴν ἀγίαν τῶν εὐαγγελίων τετρακτὺν, οἷς ἕπεται τῶν πράξεων τῶν Ἀποστόλων γραφή. Euseb Eccl. Hist. l. 3. cap κε'. The four Gospels are first to be placed, and then the story of the Acts of the Apostles.

we least doubt of, and against which men cannot feign any sound or shew of proof, save only that testimonies are not demonstrations; which exception will in like manner be in a like or far greater force against all other things which we believe most confidently.

Sect. 28. I am not willing to leave any possible scruple unsatisfied in this matter, and therefore I shall proceed to that other bolder objection still behind, That that which is pretended to be the voice of God, may not have been such, but some delusion of the hearers, or at least the voice of some other, and not of God; as the Devil in the Oracle delivered himself by voice: and therefore though it be confest, that if this voice were God's, it is infallibly creditable, yet there will need some certain way of discrimination to assure it was his. To this I answer, that the person whose objection this may be supposed to be is either a bare *Theist*, that acknowledges a God, but not the God of *Israel*; or else he that acknowledges what the Jew did, the truth of the Old Testament. I shall reply somewhat to each of these.

Sect. 29. To the former, That if this way of objecting would be of force, there could be no way for God to reveal himself to man, Veracity would be an empty Attribute of God, of no signification to us. For it is not imaginable that there should be any greater Assurance of God's speaking to men, than by the Heavens opening, and from thence the Spirit of God descending visibly, and lighting on one, and out of the clouds a voice delivered: whatsoever else can be imagined or named will not be above this. And if all the ways that God can use be not able to give assurance that it is God that speaks, what are we the nearer for knowing that God cannot lie, as long as there is supposed for us no way to know what at any time he saith? nay, to what use (as to this particular) is his Omnipotence, if he cannot reveal himself to us in such a way that may be reasonable for us to believe to be his, and not some deceivers voice? Nay, in this God shall not be able to do so much as any ordinary man; for he can so reveal himself, or speak, as no

no man that is preſent, and doth not ſtop his ears, ſhall be able to doubt of his ſpeaking.

To the ſecond ſort of Objectors I anſwer, That the objection will loſe all its ſeeming force, if it be remembred, that although now among us voices from Heaven are not heard, (and therefore we are not at this diſtance ſo competent judges of the clearneſs or certainty that ſuch, when they were, were not deluſions, and accordingly the aſſent required of us of this age is but proportionable to the grounds of belief which we enjoy) yet among that people of the Jews this was very ordinary. God's Law was given to *Moſes* in that manner, and God led that people by a pillar of cloud and fire, which was anſwerable to this: And in after-times, under the ſecond Temple, they confeſs this the only way of God's revealing himſelf to them. And therefore in this very matter it was allowed, and pleaded by ſome prime men of that people, that if the Spirit, or an Angel, had ſpoken to *Paul*, the reſiſting him would be a fighting againſt God; and hereupon, *Acts* 23. 9. they confeſſed, that they *found no harm in him:* that God had thus ſpoken to him, thoſe men then thought probable, but did not avow the knowing it certainly, having no preſent evidence of the fact, ſave only the affirmation of *Paul* himſelf at that time. But had they had evidence of the fact by being preſent at it, (as they that teſtifie the voice to Chriſt were eye and ear-witneſſes of it) they would not then have thought reaſonable to make any farther queſtion, whether that which they call the voice of the Spirit, or an Angel, were ſuch or no, and being ſuch, whether the reſiſting what was ſpoken by it were the fighting againſt God. For the teſtifying therefore of the truth of ſuch pretended facts, and indeed to leave no place for rational doubt in this matter, there is yet a farther anſwer, That the power of miracles, & the gifts of tongues that attended theſe voices and deſcents of the Holy Ghoſt from Heaven, were irrefragable teſtimonies and evidences of the reality of them, & could not be the immediate effects of deluſions, being ſuch as could not be wrought by the power of the devil, *Sect.* 30.

devil, nor ever were pretended the effects of his oracular responses.

Sect. 31. Many other ways of discrimination there are by which the voices of the devil, or delusions magical, might be distinguished from Divine, as that of Concordance with Predictions acknowledged to have come from God; and such was the voice that was delivered at the descent of the Spirit upon Christ, the same that was foretold by the Prophet, and by him joyned with the mention of the descent of God's Spirit upon him. And to the same belongs also the Completion of the so many other things in him, which had certainly been foretold of the *Messias*; which concordance with Divine truth is most diametrically contrary to delusion. And besides of the miracles which he did, most were to dispossess and cast out devils, (to restore health, as they brought diseases) who consequently look on him as (and proclaim him) their enemy: and although this may be thought to be done by them for some greater advantage (as the Devil may suffer one charm to counter-work another,) yet could they not here be thought to have used those endeavours to raise Christ into that power of destroying them, or to assist their utmost to give him an authority in the world. Indeed the whole doctrine of Christ was so directly contrary to that which had been maintained by the Oracles, that it cannot be imagined to proceed from that principle to which they pretend. And the story is approved by *Plutarch* (and the effect hath made it not improbable, that there was some truth in it) that about Christ's time a voice was heard on the Sea, that the *great God Pan was dead*, and an huge bellowing and roaring, as of infernal mourners, following it: and that this was probably the cause, acknowledgedly the fore-runner of the Devil's silence, and never speaking in the Oracles any more.

Sect. 32. As for the manner of the Devils giving his Responses in the Oracle, it is confest by all that then lived & knew them, that they were delivered constantly by a man, who was seen when he did it, and was called the ἐνοφύτης, one that *spake under the Oracle*, out of the caverns of the

the earth, (by the vapor of which *Plutarch* conceived him inſpired, and ſo turned *Enthuſiaſt*) which is a far different thing from a voice (no man being ſeen) which came in a clap of thunder, with a bright ſhining cloud from Heaven. This may reaſonably ſatisfie the importunity of that objection alſo.

And ſo much for the firſt part of the ground of our Faith in groſs, the teſtimony on which it is built, which being an infallible word, derived and conveighed to us by the moſt creditable means, and which we have no temptation from Reaſon to doubt of, may ſure be concluded a rational ground of belief. *Sect.* 33.

CHAP. II.

A Digreſſion concerning the uſe of Reaſon in deciding Controverſies in Religion.

HAving proceeded thus far for the convincing of the gainſayer; it may not be amiſs to conſider the Believer awhile, and give him the Bounds or Limits within which *Reaſon* is obliged to contain it ſelf in matters of Faith, and this even by the verdict of Reaſon it ſelf. And I ſhall do it by a brief ſtating of this Queſtion. *Sect.* 1.

Whether right Reaſon be appointed the Judge of Controverſies. Whether all doubts of all ſorts be to be determined by the dictates of Nature, in the Heart of every Man which hath the uſe of Reaſon. *Sect.* 2.

To this I ſhall ground my anſwer in theſe two Rules, or Poſtulations. 1. That

The meaſure of mans natural power of knowing or judging of things is his participating of thoſe things (in ſome degree) with God, in whom they are as in the Fountain. So that the man may find, and behold them *Sect.* 3.

in

in himſelf as truly, though not as eminently, or in the ſame degree, as they are in God.

For certainly, if a man denudate of all experimental, acquired, revealed knowledge, of all forein helps, left only to himſelf as a man endued with Reaſon, ſhould be queſtioned in any thing, and ſuppoſed able to expreſs his Conceptions, he would be fain to fetch out every word that he ſaid from within him, ſay only what his own heart could diſcern within himſelf; otherwiſe he ſhould be ſuppoſed to anſwer more than he had means to come to the knowledge of; the work done would be above the proportion of the means to it; the Concluſion would have more in it than the Premiſſes.

From hence follows this ſecond Rule, That

Sect. 4. Men are naturally able to judge only of thoſe things which by ſome ſure connexion depend on thoſe Attributes of God which are communicated to (and particularly by) men, and are the like (as far as the adumbration or tranſcript is to the Exemplar or Pattern) for kind, though not degree, in man as in God.

Sect. 5. Now all Controverſies (*i.e.* all things ſubject to judgment) are reducible to two heads, Goodneſs or Truth; ſo that the Queſtion now is, Whether *Right Reaſon can infallibly judge what is good or bad, true or falſe.*

And then to this I anſwer, Firſt, concerning the firſt Head:

Sect. 6. For a thing to be good morally (for Metaphyſical Goodneſs is all one with Truth) depends, by ſure connexion, from that eternal Juſtice which is primarily in God, that being the rule, as it is the Fountain, of all moral Goodneſs in men, or things; every thing being good, more or leſs, as it more or leſs partakes of that Juſtice which is in God.

Sect. 7. Now this being one of the Attributes of God which are called Communicable, it is truly affirmed, That that Juſtice which is in God is the very ſame in ſubſtance communicated to men, though in a lower degree. And therefore it follows by the ſecond Rule, That man, by the light of Nature and general Impreſſions, *i.e.* by a power of

of seeing whatsoever is within his Sphear, is enabled by God to judge what is just, what not, what morally good, what bad. And no man judges amiss in these things, but he that hath his judgment corrupted by some prepossession, or habitual vice, or present prevailing temptation; and therefore of moral Controversies, *i. e.* whether a thing naturally, or in it self, be good or bad, just or not, right Reason is a Judge.

Yet this with this Caution or Limitation, that it be *Sect. 8.* not extended to those things wherein the Law of Nature hath been elevated higher by any positive Law of Christ. For as right Reason cannot judge what is lawful in any particular Kingdom, because what Nature hath made lawful, the Municipal Laws of that place may have forbidden and made unlawful, (and that Right Reason cannot take notice of, unless it be told so:) so in Christ's Kingdom, the Church, when he hath forbidden what Nature had left free and unforbidden, Reason (untaught by Christ) cannot say that that is unlawful, yet generally will be found to bear that Testimony to Christ, that what Christ hath super-added to the Law of Nature, right Reason will of its own accord commend as best, or most laudable and excellent in them that do it, though not knowing any Precept for it, it will not affirm that it is necessary, so as it cannot be omitted without sin.

Then concerning the Second Head, I answer,

That for a thing to be true, *i. e.* to have a Being ei- *Sect. 9.* ther potential or actual, depends partly on God's Power, partly on his Will. In respect of its potential Being, it depends on his Power, in respect of its actual, on his Will.

Now God's Power, though it may in some sence be *Sect. 10.* said communicable to the Creature, because all ability in the Creature is a gleam of infinite Ability in God, yet is not this so communicated as his Justice or Goodness was said to be. For Goodness in the creature is a kind of image truly resembling the goodness in God, and that a kind of natural image, as is the face in the glass, not a voluntary one, which hath its Being from the variable

Will of the Artificer. But power or ability in the Creature is not thus a natural image of God's Power, but as a reflexion of a thing which voluntarily and variouſly caſts its beams. Voluntarily, I ſay, becauſe the diſpenſing of his Power, either in manner or meaſure, is a free act of his Will; and variouſly, becauſe he doth it, firſt, unequally, and ſecondly, not ſo to any, but that he can (and ſometimes doth) withdraw or ſuſpend it when it is beſtowed: ſo that I cannot ſay, that as that which is juſt in God to be done, is juſt to be done by the Creature, ſo what is poſſible to be done by God, is poſſible to be done by the Creature.

Sect. 11. The reaſon of the not communicating of God's Power to the Creature as well as his Juſtice may be this, becauſe it conduced not to the end of the Creatures Creation, as the other did: for though God intended to make a Creature truly good and juſt, yet he did not truly powerful. Power indeed being in it ſelf not a vertue, as Juſtice is, nor in it ſelf morally good or evil, and therefore not ſo agreeable to the condition of a Creature, but rather indeed peculiar to the Majeſty of a Creator.

Sect. 12. From all this it follows by the ſaid ſecond rule, that man is not able to fathom Potential Truths, becauſe Power is not the ſame in Subſtance in God and in the Creature, and therefore by what is in the Creature he is no way enabled to conceive what is in God, and ſo conſequently to define of any Potential Truth, becauſe though it may not be wrought by any thing that is in the Creature, or within his ſphere of knowledge, yet it may be by God.

Sect. 13. All the natural Impreſſion or light that in this behalf a rational Creature hath, is, that *two contradictories cannot be true at once*; and therefore I think all Principles that are not thought fit to be proved in any natural ſcience, (if they be truly ſo) may eaſily be reſolved into this one, *A thing cannot at once be and not be.* And this natural impreſſion riſes not from any obſervation of the power communicated to the creature, (for then ſtill it would hold, that though man cannot do Contradictories at once, yet

yet God may) but from a sight that this would be an effect of extreme impotency, more than is conceiveable in any Creature, and therefore cannot be imputed to God, who is conceived Omnipotent, nor consequently to man, unless God should take away all degrees of power quite from him, and then he should be annihilated.

Now for actual Truths already in Being, which are works either mediately or immediately of God's Will, our Reason is no farther judge of them than as God's Will is communicated to us by some Images or Pictures of it, either substantial and real, as when a thing done is presented to the faculty to which it is objicible, there a real image of God's Will is impresst in me, (and by that I may judge distinctly;) or when it is revealed to me either from God, or from any other Witness, of which in this matter I am convinced that he partakes of God's Veracity, *i.e.* would not lie to me, and this may be called an intentional Image of God's Will impresst in me. *Sect.* 14.

Thus may right Reason judge of things in Being, either because it is so really represented to the Senses, and that is evidence; or because it is either revealed or else attested by God, which Reason knows can neither erre nor deceive, and this is adherence; or because such a concurrence of Testimonies agrees to tell me so as I have no Motive or Reason to disbelieve, and this is humane Faith, (which may reasonably take place, until I either see somewhat, or receive somewhat by an higher Testimony revealed to the contrary) which also is weaker or stronger, according to the importance of the matter, authority of the Testifiers, my particular danger if I be deceived in it, *&c.* *Sect.* 15.

Hence the Conclusion is, That

Right Reason is able to judge of all merely Moral Objects, whether any thing be good or bad morally; of Natural Objects in matter of Fact, whether such a thing be done or no, by the help of the means specified, and by Discourse, & Analogy from things that we see are done, to judge that such another thing is possible. But of supernatural Truths, such things as it never discerned *Sect.* 16.

in Nature, either in the kind or the like, it cannot judge any farther than thus: Either firſt, that though we cannot do it, yet for ought we know it is poſſible (nay it hath a Being) with God; or ſecondly, that God hath affirmed it ſo, therefore I am ſure it is; or thirdly, what comes to me from Authority, that I have no reaſon to ſuſpect, but, on the contrary, concurrence of all Reaſons to be perſwaded by it; nay, there are ſome inward Characters in the thing it ſelf, that make me caſt off all jealouſie or doubt of ſuch affirmations, and therefore I believe it is ſo. But generally, and *in theſi*, it is no way Judge of theſe laſt kind of Controverſies.

Sect. 17. And therefore though God, in moral Actions, even in himſelf, ſubmits and appeals to mans reaſon, *Iſa.* 5. 3. *Ezek.* 18. 25. yet in theſe latter he derides all thoſe that go about to judge of them by Reaſon, 1 *Cor.* 1. 20. And agreeably Saint *Paul* in his Preaching the Goſpel, for the proving the truth of Chriſtianity, was fain, ſaith * *Origen*, to uſe a peculiar way of Demonſtration, firſt, by comparing of Prophecies in the Old Teſtament concerning Chriſt; ſecondly, by Miracles: but in Practical matters he appeals to that which was *written in every ones heart*, Rom. 2. 15.

* ἡ θαυμαστὴ παρὰ τῶν ἁπλῶς δεικτικῶν ἀπόδειξις. Cont. Celſ. p. 4.

Sect. 18. To this purpoſe hath *Eulogius* an Oration againſt thoſe who think to be able to comprehend the true Theology of Chriſtians (*i.e.* Chriſtians Diſcourſes concerning the Perſons of the Deity) * by the Wit or Reaſon of Man; and *Photius* hath approved of that Diſcourſe of his that he doth * *Talk of God piouſly and devoutly*, and ſet * *Chriſtian Divinity a pitch beyond humane wiſdom*, * *ſuperior to all other* * *artificial method, or rules of Art.*

* ταῖς ἀνθρωπίναις ἐπιστήμαις, p. 862.
* θεολογεῖν εὐσεβῶς.
* ἡ κρείττων πάσης ἐπιστήμης.

* Vid. Juſt. Mart. p. 5. & 6. A. & 8. C. & 9. A. So Juſt. Mart. p. 375. A and for the πῶς ταῦτα, p. 379. So for the τρόπος of the union of Chriſt's natures, 382. B. σαφὴς ἔλεγχος ἀπιστίας τὸ μὴ σκέψασθαι τοῦ θεοῦ λόγους, 386. B. 387. D. 388. A.

Sect. 19. In ſum, it is obſervable in the writing of the Scripture, that generally in defining theſe laſt ſorts of Truths, God's Authority is ſet down as the only proof of what is ſaid, without uſing any other way of arguing, or

or secular demonstration: All that is indulged to mens Reason being only this; First, to consider whether it be not very equal and reasonable to believe God without any other motive or topick of proof, even in those things which are above or beside right Reason, nay, against the proposals of corrupt; and secondly, to search (by what helps soever a reasonable mans prudence and diligence can suggest, or furnish him with) which is that Word of God which contains these Revelations, which Reason tells them they must believe without farther reasoning.

But not to suffer my self to believe any thing (though revealed by the Scriptures) but what Reason otherwise would lead me to, is the same that *Celsus* perswaded the Heathens (of his side) to against Christ, to * follow Reason and the rational guide in all the doctrines we receive, all error and deceit being, saith he, brought into the world by Faith; and that they that believed any thing without Reason for it, are like them that delight in Juglers, &c. and therefore he laughs at all those who requiring not Reason for what they believe, use this phrase, * *Do not examine, but believe, thy Faith shall save thee*, as men that are displeased with wisdom, and in love with folly. To all which *Origen*, as acute a Reasoner as any, opposes nothing but the Evidence of Prophecies, and the Word of God for this rule of Faith. Which if it be not simply believed without any Philosophical rational enquiry concerning the things affirmed in it, many will of necessity still wallow in Infidelity after all that God hath done for the rescuing them out of it, and only a few find that by rational search which before they believed by simple Faith.

Sect. 20.

* λόγῳ ἀκολουθεῖν τοῖς κατὰ λογικῶν ἐδηγῶν, παραδεχθεῖσι δόγματα, ὡς πάντας ἀπάτης γενομένης τῷ μὴ οὕτω συνεκτατιθεμένοι τισί. Orig. cont. Cels. p. 8.

* μὴ ἐξέταζε, ἀλλὰ πίστευσον, πίστις σε σώσει σε.

CHAP. III.

Of the power of the Affections and Interests in matter of Faith.

Sect. 1. THE belief of Christianity being in the first Chapter supposed to be thus sufficiently recommended to the Understanding, which is a well-natur'd faculty, and very ready to hear Reason when it is offered to it: there is but one Obstruction possible, and that is from mens Affections or Interests, and that by two ways of proceeding; first, mediately, secondly, immediately.

Sect. 2. First, they work mediately by the Will, and have sometimes that unhappy influence upon that, as by their importunity to perswade it to interpose before the full Representment or Proposal of the object, and so to hinder the free access of the Argument to the understanding.

Sect. 3. Thus we see it often in prejudicate and passionate men, who are impatient of hearing or considering any thing that may dispossess them. And thus we see it sometimes in those of a better temper, who yet being unwilling to lose any Advantages which they can make use of to maintain their present perswasions, are so intent upon their own part of the dispute, that they do not receive the opposite Arguments with that equal Justice of improving them to the height with which they are offered, or to which, if it had happened that they had undertaken the maintenance of the other part, they could have heightned them. This latter, being not an effect of so great a distemper, is not so discernible (to our selves especially) as the other, but yet is a fault, and that of ill consequence, and a deviation from the rules of distributive Justice, which would allow as much of our Attention or Diligence to the improving of the Arguments of the one part as of the other, and express as impartial a kindness to the Neighbor as to my self. And in all this the Will is culpable for being thus (more or less) instrumental to the Affections. And so it is Negatively also,

also, whensoever we do not use that industry of search as our condition permits, and the importance of the matter requires of us.

But then, secondly, The affections and interests do themselves immediately, sometimes, perform their own business, they cloud and darken the understanding, and make it less capable and receptive of such Representations as are made to it. *Sect.* 4.

This made *Aristotle* to affirm, That Pleasures are in some men * corruptive of Principles, *i. e.* that those common dictates of nature, &c. which are by all unbyassed men naturally consented to as true, and unquestioned, do yet to voluptuous men (and the same holds in matter of fear and interest, and the other passions, and ill habits also) become matter of dispute, whether they be true or not: not because in Reason any thing can there be offered fit to infuse scruples into a rational man, or to combat with the far greater potency of Reason on the other side, which denominated them Principles; but because these rational dictates having somewhat in them which is contrary to, and unreconcileable with, passions and sensitive pleasures, those consequently that have indulged to them, and espoused them, as the most desireable things, do, for the enjoying of them, undervalue and despise the rational Arguments, which would cost them so dear (even the parting with their lusts) if they continued in that reputation which is due to them. *Sect.* 5.

* [illegible]

Hence is it that the more prudent of Heathen Philosophers have proposed it as the best Preparative to the studying and search of Truth, to have mens Affections and Appetites well regulated first (though not by reading or studying the Books and Science of Morals or Ethicks, yet) by * Assuetude and vertuous Custom, by inartificial Precepts & sober Education, &c. moderating and tempering their Passions, and bringing them * to live Orthodoxly, * lest having their Reason *Sect.* 6.

* διὰ ἀγρά φου συνεθισμοῦ καὶ ἀτέχνων παραιτέσεων τὸ ἔθ ἢ ἡμῶν ἀπευθύνων. Simplic. in Categ. Arist. * ὀρθοδοξαστικῶς ζῆν, κατὰ τὸ Ἠθικῆς διατελέσματα; Anonym. Schol. in Categ. * ἵνα μὴ τεθολωμένον ὑπὸ τῶν παθῶν τὸ λογισμὸν ἔχοντες, τὰς περὶ τῶν πραγμάτων κρίσεις μὴ ἀκριβεῖς φέρωμεν. Id.

disturbed by Passions, they be not able to pass an exact judgment of things. And without this, say they, it is as impossible for a man to behold and judge aright of Truths (such Truths as have any thing any way contrary to Passions) * as for a man with sore eyes to behold illustrious splendid Objects, without being anointed or cured of their distemper.

* ὥσπερ ὀφθαλμῷ λημῶντι, καὶ ἀκεκαθαρμένῳ, τὰ σ ὄδρα φαίνειν ἀ ἰδεῖν οὐκ οἷον τε ἐστιν καὶ τῇ ψυχῇ μὴ τὴν ἀρετὴν κεκτημένῃ, τὸ τ' ἀληθείας ἐνοπτρίσασθαι κάλλος. Hierocl. in Præf. ad χρυσᾶ ἔπη.

Sect. 7. Accordingly it hath been observed in the first Ages of the Church, that luxurious and intemperate men were of all others most hardly brought to believe the Christian Doctrine of the Resurrection of the Body and Immortality of the Soul, because their carnal joyes being so material and gross, and contrary to what Christ hath taught of an Eternal Life, and of Spiritual Bodies, and Bliss, their being so deeply engaged and immerst in the former fortified them pertinaciously against all impression from the latter, and enabled them to hold out finally against the Belief of those Christian Truths which others of more ruly tempers, upon equal Reasons, and the same Representation, did most readily embrace and assent to.

Sect. 8. And it is worth our present consideration and enquiry, whether they which are now most willing to entertain doubts of the truth of Christianity, are either more sharp discerners of truth than all others that are not (or than themselves, before they) arrived to this pitch of *Stanchness* and *Scepticism*; or again, whether they have seriously spent any considerable time in reviewing their Principles, and, doing so, have sprang any special new Arguments which they had not considered before, and those of such weight with them, that they will contentedly expose themselves to all the torments of Hell (the sure reward of an Atheistical Antichristian life) upon the bare probability of those their Arguments, (which cannot be rationally done by them, unless their pretensions against Christian Religion exceed ours for it in strength of Credibility, as far as an eternal

eternal Hell exceeds thoſe ſhort ſufferings of this life to which Chriſtianity betraies us, or as an eternal ſtate of ſpiritual bliſs in Heaven doth ſurpaſs the tranſitory, unſatisfactory, ſhort pleaſures of ſin in this life; or whether it be not really their freer indulgence to ſome Liberties which Chriſtianity admits not of, (and that more againſt light, and againſt the importunity of God's judgments, than before) or perhaps ſome change of affairs abroad, which hath made the practice of Chriſtianity a more inconvenient, coſtly thing, than it was wont to be; moſt men being willing to have the Advantages of Religion, as long as there be but few, and ſupportable, encumbrances that attend it, and after changing their opinion of it, when they have run any hazards by it.

Which truly is ſo far from being new or ſtrange, that *Sect.* 9. it was a part of the Character that our Chriſt ſet upon himſelf and his Doctrine, both in that Parable of the *Seed that fell upon ſtony ground*, which is ſuppoſed to be ſcorched at the riſing of the Sun upon it, and by that cloſe of his anſwer to *John's* Diſciples, *Bleſſed is he that is not ſcandalized at me*, fore-telling them that the moſt eminent and conſiderable danger to Chriſtian Religion is, That they which in proſperous times are forward Profeſſors of it, will, when their Religion begins to offer them ſmart, fairly forſake and fall off from it.

Thus much hath been premiſed to this ſecond Head *Sect.* 10. of Arguments, on purpoſe to ſhew the influence that matter of advantage may have on Belief; and that on either ſide, not only where mens Intereſts do chance to thwart their perſwaſions, but alſo, and as diſcernibly, when they appear on their ſides, to aſſiſt and confirm them.

For ſo certainly did the ſweetneſs and well-taſtedneſs *Sect.* 11. of the *Manna* work as effectually on the Faith of ſome Jews, make them as willing to adhere to God and *Moſes*, in oppoſition to returning to *Ægypt*, as the new miraculous manner of the coming of that down upon them; and the *Milk* and *Honey of Canaan* were very good Motives, and Allectives, and Engagements to the Faith and Obedience of others: And ſo in like manner the

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carnality of the paradiſe that *Mahomet* promiſed to his diſciples hath much advanced the credit, and facilitated the belief, and diſguiſed the groſsneſs and abſurdities of the *Alcoran*.

Sect. 12. And becauſe Advantages are not to be diſliked becauſe they are ſuch, but becauſe they pretend and are miſtaken to be ſuch when they are not, and by ſo doing do rob us of thoſe that are truly ſo, or that are infinitely weightier and more conſiderable; and becauſe that which is really the moſt advantageous is always moſt rational, moſt prudent for man to chuſe and purſue and aſpire to; therefore it is that to the former Argument of the reaſonableneſs of the ground or teſtimony on which we believe Chriſtian Religion to be true, I now proceed to the advantages that thoſe that embrace ſhall reap by it, both becauſe moſt mens Objections againſt Chriſtianity are founded in an opinion that it is not an advantageous Profeſſion, and would have no other quarrel to it if they were ſatisfied that it were, and alſo becauſe though advantageouſneſs no way contributes to the making or proving a thing to be true or falſe, yet it doth to the making it more or leſs worth believing or embracing, (for every ſlight truth is not ſuch) and ſo more or leſs fit to be ſet up in our hearts as our Religion.

Sect. 13. For that by Religion every man entertains hopes of acquiring ſomewhat of benefit to himſelf, and would not chuſe to enter into thoſe bands if he did not promiſe himſelf ſome advantage by it, is a *Maxime* which I ſhall not think fit to prove or confirm in this place.

CHAP.

CHAP. IV.

Of the Advantages of Christian Religion in the gross.

THere is nothing therefore after the testifying of the Truth so proper for this present disquisition, as the consideration of the Advantages of Christian Religion, and those advanced above all other imaginable advantages of any other religion, as much as the credibility of Christian Religion is above the credibility of any other that pretends against it. *Sect.* 1.

This I am by my premised Method obliged to consider here only as true in the gross. And that will be done by this one consideration, which hath been enlarged on * in other Papers, That the Precepts of Christ, especially his superadditions to the former Laws of *Moses* and of Nature, are, beyond all the contrary Vices, or the lower degrees of the same Vertues, perfectly agreeable to Humane Reason, cultivated, and improved, and heightned by Philosophy; so that that shall confess those things to be still most commendable and most excellent which Christ hath thought fit to command his Followers. This might be demonstrated through all particulars: but I shall more strictly restrain my self to the Advantages of a Christian life, by considering it first in order to outward, and secondly, to inward advantages. *Sect.* 2. * Second Sermon on Mat. 11. 30.

The outward advantages are again more publick, or more private. Of the publick there is none sure more valuable and more fundamental to all other than that of Peace; and that is so immediately and inseparably annext to the Christian Doctrine, that would men think fit to be guided by that Rule, were but Christ's Precepts constantly practised, there would be no occasion of distemper or disturbance through the world, either between Christian Potentates among themselves, or betwixt any Christian Prince and the Subjects of his own Kingdom. *Sect.* 3.

First,

Sect. 4. First, In what ſtate or condition ſoever a man is placed in my Nation, be he King or Subject, this commands him moſt ſtrictly therein to abide with God; every man to content himſelf with his preſent portion, whether it be of Soveraignty, or of inferior eſtate under ſubjection. Then ſecondly, whereſoever the Supremacy of power is placed by the Laws of any Kingdom, there Chriſt requires ſubjection and non-reſiſtance in all Subjects; and both by himſelf, and in the Writings of his Diſciples, * repeateth and impreſſeth that far more earneſtly on the Subject, than he doth the duty of Protection on the Supreme; and where they * conjoyn them both, there they begin conſtantly with that of Subjection in the Inferior, as being of more univerſal concernment to the Peace and Preſervation of the whole, and as that which earns the Superiors performing of his duty, as a due reward to their Obedience. Thirdly, Chriſt prohibits ſelf-love, thinking highly of ones ſelf, all covetouſneſs, ambition, animoſities, revenge, doing or returning of injuries, whiſperings, backbitings, diſtruſts and jealouſies, all ſcrupulous preventions of remote poſſible dangers: and Fourthly, he commands doing as we would be done to, bleſſing of enemies, contempt of the world, not valuing any thing which is moſt tempting in it, and, above all things, purſuing of Peace with all men, (in the greateſt extent imaginable) as much as in them lies, and whereever it is poſſible, even over the whole world. And fifthly, the Precepts delivered by Chriſt, (plain and intelligible to all) as they are a Standard by which every man is to meaſure his own actions, ſo are they alſo to examine others, and conſequently they will fortifie againſt Seducers and ſlie Diſturbers of a peoples Peace, if, according to Chriſt's Direction, we try them by their fruits, and reject and ſtop our ears againſt all thoſe whoſe doctrines bring not exact Concordance to Chriſtian practice along with them. And where theſe Precepts are put in practice, what poſſible inlet is there left for Diſturbance or Sedition to enter?

* Mat. 22. 21 Act. 23. 5. Rom. 13. 1 Pet. 2. 13, 18. * Eph 5. 22, 25. & 6. 1, 4, 5, 9. 1 Pet 3. 1, 7.

Sect. 5. After Peace, Plenty is the moſt deſireable publick good,

good, and that is hardly ſeparable from the former; but, beſide the Contributions which all the fomenters of peace have made toward Plenty alſo, Chriſtian Religion hath peculiar ways of aſcertaining any people of that, if its Laws be embraced and practiſed. For, firſt, Chriſt commands labour, and induſtry, and diligence, baniſhes the idle, as a * *diſorderly walker*, disbands him as ſoon as he appears to be ſuch. Secondly, he makes the rich man his Almoner or Steward to diſtribute to every mans wants as he is able: and as he bleſſes his liberality, and renders it the moſt probable courſe to make him rich; ſo he convinces him, that gathering and hoarding up wealth is the meaneſt, and, withal, the moſt diſadvantageous folly, and that the only real Commodity in riches is the Joy and Happineſs of relieving others, and the enhanſing of their future Reward by ſo doing. Thirdly, he forbids rapines, defraudings, gaining to our ſelves by any other mans loſſes: And fourthly, by putting the wealth of the world in a Channel, to deſcend from Superiors to Inferiors, from him that hath to him that hath not, from the part that is filled to that other that is emptied, he makes a certain Proviſion for every part of the body. And beyond all this, fifthly, he hath taught men, that all the good of Plenty is to be enjoyed in a Competence or a Sufficience, (and that there is only more trouble, and more charge, and more fears, and more temptations annexed to any greater abundance.) And ſixthly, he hath given all his faithful Servants aſſurance, that he that hath the diſpoſing of all, and knows what they have need of, will never ſo deſtitute them that they ſhall want theſe neceſſary things. And when Plenty is thus interpreted, and theſe Proviſions made for it, there will be little poſſibility that any people that live according to theſe Rules ſhall fail of that certain benefit of them.

* ἀτάκτως περιπατοῦντος 2 Theſ. 3. 6.

Then for the private outward Advantages to every Chriſtian liver, they will be as diſcernible alſo. And theſe are of two ſorts, Firſt, thoſe that have an univerſal influence on the comfortableneſs and chearfulneſs of the *Sect.* 6.

the whole life, without which neither health nor wealth nor any particular advantage will have any taste or relish in them. Secondly, those particulars of health, &c. Of the first sort, I shall be confident to prefer the observance of one Christian Precept, Attending to a mans particular Calling, which as it is the strict duty of every Christian of what rank or quality soever, so is it that which sweetens the whole life to him that lives orderly according to that Rule. It is certain that Assuetude and custom hath a moral efficacy in it to make every thing pleasant that is accustomed, (were it not upon that score, it is not imaginable that some sins to some men, which have natural aversions to them, should ever be taught to go down so smoothly.) By this means business and bodily labour it self, which at the distance seems most uneasie, to those that have been brought up in it, proves most pleasant and delightful. To such an one idleness and want of employment is really the most uneasie affliction of his life.

Sect. 7. And for him that is not brought up to either of these, yet we see by Experience, and are able to give the Reason of it, from the active temper both of the body and mind of man, that there is no such constant torment as the not knowing what to do with his time, the having his hours lie upon his hands; for the removing of which most of the vain or sinful mixtures of our lives are sought out, as cures or divertisements, and having no real pleasantness in them, do yet imitate some, by ridding us of the contrary uneasiness, the burthen of that idle time, which is made more supportable by such varieties. Thus hath that uncharitable and very mean quality of censuring and backbiting and deriding of others become so frequent and fashionable in the world, (so inseparable from all our Conversations, the only modern good Company, as it is called) only because many persons have no other imployment for their time but that of talking; and of that sort this is the most obvious to those who have neither zeal enough to their own good, nor so much of friendship to those with whom they converse, as to make the faults of one another

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(in order to the reforming or fortifying one another) the ſubject of their diſcourſe. To this and all other ſins and vanities of this nature, this duty of attending the Calling is a certain Antidote or Cure: The advantages of which cannot be more eminently exemplified than among thoſe men who by miſtake are conceived to have no Obligation of Calling upon them, I mean thoſe of the Nobility and Gentry in a Kingdom. I ſhall inlarge on this inſtance a little.

The Calling of thoſe that are not born to Eſtates or Poſſeſſions is generally acknowledged to be somewhat of Labor or Induſtry for the acquiring of wealth, and to them may reaſonablybe confined that part of *Adam*'s Curſe (which is yet ſweetned to Chriſtians by Chriſt) that *in the ſweat of their brows they ſhall eat their bread.* But then thoſe that have ample poſſeſſions left them, ſufficient for themſelves and family, (and much more) and beſides, a perpetuity of that to their families for ever, are certainly under no ſuch obligation to labor, to encreaſe ſo fair an heap, or to ſpend that pretious time and ſweat and induſtry on the bringing more water into the Ocean, or indeed more weight unto that burthen of wealth which lies already an incumbrance (more commonly than a real advantage) on their ſhoulders. Their Calling therefore, without queſtion, conſiſts in the ſcattering, not encreaſing, in the diſcreet, charitable diſtribution of that early revenue which is committed to their ſtewarding *i.e.* in the uſing that wealth (to the richeſt advantages they are able) to the ſervice of God. Such is the ſpending their time as Citizens not of one City, but of the World, enquiring what is the duty of mankind, and how they may ſerve God chearfully in thoſe Precepts of Chriſt which are of the greateſt perfection, obſerving the wonderful things of God's Law, and the Harmony which thoſe notes of Diſcord make, which to the unskilful or untunable ear are ſo harſh. This and much more in reference to God: and then in order to men, the well ordering of that part of the Commonwealth wherein they are imployed, the relieving of thoſe that want, the attracting inferiours by Exhortation, *Sect.* 8.

hortation, Admonition, Correption, (but eſpecially by exemplary acts of all piety) to the practice of Chriſtianity, and, as much as in them lies, bringing vertue into countenance and reputation, into faſhion and credit in the world.

Sect. 9. That wealth and eminency of place are very proper inſtruments toward this end, will not be needful to be demonſtrated here; all that is ſeaſonable will be, to conſider what a Treaſure of Joy and Sweetneſs would come in to every ſuch perſon in a Kingdom by a conſtant chearful attendance on the ſeverals of this calling, every one of them infinitely more proportionable to the appetites of a generous ingenuous mind than any thing elſe which his ambition could ſuggeſt to him, nothing vulgar or mean in it: and (beſide all the particular delights in every act of each) the great tranſcendent comfort of having ſatisfied Conſcience, the not having lived an unprofitable burthen of the Earth, the having in ſome meaſure performed the task for which he came into the world, would be to him that comes to reap them unſpeakable raviſhments, though at the diſtance, perhaps, the ſenſual deſigner diſcerns not ſuch excellencies in them.

Sect. 10. Next are the ſeveral particular external advantages, as they are the deſired portion of every individual man, which (beyond all other prudential methods imaginable) Obedience to Chriſt's Precepts provides for us. Of this ſort, firſt, the health of the Body (the foundation of all other outward comforts) cannot better be preſerved from diſeaſes, than by ſtrict rules of conſtant temperance and ſobriety, and of faſting and abſtinence ſometimes, of continence or conjugal chaſtity, of active and induſtrious purſuit of the buſineſs of the Calling; nor can it better be ſecured from wounds and maims and violent deaths, than by mildneſs, and quietneſs, and ſobriety, and bearing of injuries, all which are the ſpecial charges of Chriſtian Religion.

Sect. 11. The very ſame practices, beſide theſe proprieties of advantage to the health and eaſe and ſtrength of the body, have in them a far greater delight and pleaſure and grace-

gratefulness to the senses than any of the unchristian contraries. No pleasure in eating and drinking like that in the temperate feeding on the plainest, wholesomest diet, and so in the rest.

For Reputation, another special outward advantage, *Sect.* 12. it is clear, that besides that Christian Religion teaches every man to *think better of others than himself*, forbids judging and reproaching and backbiting, and so most certainly preserves that Jewel entire to every man; the practice of Christian Vertues commands esteem and value even from those which least exercise them themselves. The proud man cannot chuse but reverence the meek, the debaucht man the temperate, the greatest self-seeker him that most devests himself of all his self-interests. There are not three things in the World which so certainly bring a good reputation along with them, as Charity, and Humility, and Constancy; and these three are the prime commands of Christian Religion.

After the outward, I proceed to the inward ad- *Sect.* 13. vantages, the advantages of the Soul; and those either of this life at the present, or in order to another life.

The Christian Precepts tend evidently to the better- *Sect.* 14. in of the Soul in this life: First, by purging it. The Heathen Philosophers, *Porphyrie* and divers others, especially the Pythagoreans, were much concerned in the pollutions of the Soul which they discerned, and beyond all things in the World desired and endeavoured the purging them out, sought to Magick and Sorcery to that end, but terribly mistook in that way to it. Our Christ hath done this, by the Grace and Doctrine of Repentance, as far as is necessary for an inferiour State. And so, is foretold by the old Prophets under the style of [*the desire of all Nations*] and [*the expectation of the Gentiles*] as he that brought with him, in his precepts and in his graces, a full satisfaction to all the gaspings and thirsts of the most rational and earnest appetites about us.

Secondly, by cultivating it with all useful know- *Sect.* 15.

ledge and true wiſdom. For ſuch, by the Oracles own confeſſion, is Practical Knowledge; and of that kind all the Philoſophers that ever were never aſcended to ſo high pitches as Chriſt's one Sermon in the Mount hath done.

Sect. 16. Thirdly, by ſatisfying it, allowing it here thoſe injoyments which of all others a rational Soul is pleaſed with. 1. The pleaſures of friendſhip, of profitable converſation, admoniſhing and inſtructing one another. 2. The pleaſure and ſpecial raviſhment of relieving and refreſhing thoſe that want, of making a poor man happy. 3. The pleaſure of contentment, and deſiring nothing but what we enjoy. 4. The pleaſure of victories, in reſiſting and overcoming temptations of all ſorts, but eſpecially of, *overcoming evil with good*. And whenever there is any unpleaſant mixture, then 5. the pleaſure of a difficult obedience, thereby to approve our love and zeal to him who hath given himſelf for us.

Sect. 17. And fourthly, by daily rewarding of it: 1. By the comforts and joyous reflexions of a good Conſcience (as that is ſet off by the contrary Hell and torments of a bad.) 2. By the ſeveral eaſes that the ſeveral Chriſtian vertues give men here: the eaſe of patience, contrary to the uneaſineſs of rage; the eaſe of contempt of the world, contrary to the perpetual drudgery & toils of the worldling; the eaſe of the continent man, contrary to the flames and diſquiets of the libidinous. 3. By the preſent experience of God's loving-kindneſs here, in anſwering of thoſe Prayers which are uſeful for us, in denying thoſe which would be hurtful, in reſtraining us ſometimes, in exciting us at other times, in ſpeaking peace to our Souls, *&c.* 4. By converſing with God by meditation, by thankſgiving, ſinging Hoſannahs and Hallelujahs to him, the moſt joyous imployment in the world. Nay, by a perpetual chearfulneſs, *rejoycings always*, which, as it would be another mans reward, ſo is it the duty of a Chriſtian. 5. By the expectations of a reward in another life, which, though future, is yet by the benefit of two Chriſtian vertues, faith and hope, fore-

foreſtalled, and anticipated, and made preſent to us. And all theſe, if there were not infinitely more, were ſure advantages enough to entertain a ſhort life of fifty or threeſcore years, and ſecure it from being weariſome to a Chriſtian, or from needing thoſe ſinful, ſhameful, unworthy divertiſements that all other ſorts of men, on purpoſe that their time may not lie upon their hands, are fain to ſeek out unto themſelves.

Laſtly, the Advantages which a Chriſtian reaps by Chriſt are in order to another life. And thoſe I ſhall beſt repreſent to you by ſhewing theſe two things. 1. The Valuableneſs of the Reward promiſed by Chriſt, and aſpired to by Chriſtians, infinitely above all other rewards that any other Religion pretends to beſtow upon men. 2. The Attainableneſs of that Reward, and the blame that will light on none but our ſelves, (ſo that we ſhall be bound to acknowledge our ſelves moſt ſtupidly wretchleſs and irrational) if we do not attain to it. *Sect.* 18.

For the former, the Valuableneſs of the Chriſtians future reward, infinitely above the wages of any other Religion, that will appear, 1. by the Immateriality, and 2. by the Eternity of it: Both thoſe it is defined to be by Chriſt, and by being ſo, is concluded to be an eternal, infinite bliſsful ſtate. And that Chriſt ſaid true in that, need not again be proved, God himſelf having been proved to bear him witneſs, that all that he ſaid is true. The Immateriality of this reward demonſtrates it agreeable and proportioned to the nobler part of us, the upper or rational Soul; all other groſſer pleaſures, the *Mahumetans* enjoying of Women, and the *Jews* long life in a *Canaan*, being gratifications to the viler parts of us, our ſenſes or bodies, and to thoſe too in their viler ſtate, as they are natural, not as they ſhall be ſpiritual (and equal to Angelical) bodies. *Sect.* 19.

Having ſaid this, I need not add the ſhamefulneſs and emptineſs and unſatisfactorineſs of all bodily pleaſures, proceeding partly from the covetous ingrateful condition of that baſeſt part of us, as the Heathens have ſtyled the body, partly from the great meanneſs and poorneſs and baſeneſs of all bodily contents, (ſo unworthy *Sect.* 20.

worthy to be the ambitions, or any thing but the ſervants and attendants, of the reaſonable Soul) and the inſtant ſatieties and irkſomneſſes that they always are attended with, ſuch as nothing could make any mere man place any conſiderable value upon them, were not he either cheated into it at the diſtance by the falſe gloſſes that other men put on them, and by ſeeing what hazards are willingly run in purſuit of them; or were he not early engaged in an habitual indulgence to them, which makes that difficult to part with which he hath enjoyed ſo long, and conſequently which imitates ſome pleaſure, (and is miſtaken for it) by the contrary painfulneſs of giving it over.

Sect. 21. Whereas on the other ſide the immaterial, ſpiritual, more ſublime ſatisfactions to the pure undefatigable Spirit, the rational immortal Soul within us, as they cannot be liable to thoſe baſeneſſes and emptineſſes, ſo neither are they in danger of thoſe ſatieties; and by ſatisfying and bleſſing that part of us which is infinitely moſt excellent in our natures, muſt of themſelves neceſſarily be concluded moſt ſuperlatively excellent, and deſerve, as ſuch, to be infinitely preferred and moſt valued by us.

Sect. 22. Having ſaid this one thing of the Immateriality of the Chriſtians future reward, and agreeableneſs to that part about us which alone is worth providing for (the happineſſes of the other inferior parts being conſequent to and included in this, and a proviſion withal being (by the wiſdom of our God) made for them that they ſhall no longer deſire or want thoſe enjoyments, which is perfectly the ſame, if not with ſome advantage better than if they had them) it is not poſſible any farther improvement or acceſſion ſhould be made to this reward, but only by the perpetuating of it.

Sect. 23. And that is that other part of Chriſts Promiſe, That the bliſs which he thus beſtows ſhall in reſpect of its own plenitude never be exhauſted or diminiſhed, nor again, through the Repentance of the Donor or the envie of any other, ever be withdrawn or forced from us.

And

And this is a great Enhancement and Evidence of the Rationalness of our Religion, how severe soever Christs Commands or how rigid his Exactings are supposed to be, or what sharpness soever we here are forced or permitted to endure in approving our Obedience to him. If there be any Difficulty in the Obedience, or Ungratefulness in the sufferings of a Christians life, yet the abundant recompence of the present advantages, and, after those, of the Soul-ravishing unspeakable bliss (infinitely above the weight of the hardest or roughest part of Christs task of Performances, and above the proportion of the sourest portion that any pious man tastes in the Afflictions of this life) were they supposed to be of the same equal duration, would make our Hopes and Patience and Perseverance perfectly rational, according to the balances with which indifferent men weigh, or Husbandmen labor, or Merchants traffick here on Earth. *Sect.* 24.

But when to every minute of a pleasant not painful Obedience, to every mite of Pressure (which God that sends gives strength also to bear chearfully, makes matter not of Patience, but Victory and Rejoycing to us) there is most immutably ascertained to us by Christ an *eternal* (ETERNAL) *weight of glory*, how impossible is it that those few sour drops of so short transitory Obedience and Patience should not be drowned and lost in that vast Ocean, whereinto within a while they shall be really, and at the instant, by Faith and Hope, they are (in effect and by Equivalence) poured out? *Sect.* 25.

If there be any thing now left disputable in this matter, it must be, whether it will not be justly deemed irrational that God should so over-heap his measure, so over-proportion his wages to us, reward that so gloriously, which, if there were never a Heaven to come after, were at the present reward sufficient [illegible] and infinitely preferrable before the condition of other mans life. But the advantage of [illegible] our side, we shall have little reason to dispute or complain of it. *Sect.* 26.

Sect. 27. The only thing imaginable to be replied will be, that Chriſt's inflictions are as immaterial and as eternal as his rewards; and the reaſon not preſently diſcernible, why our ſhort, empty, naſeated pleaſures, the ſins of a ſhort life, and the joyes of thoſe ſins far ſhorter than the ſhorteſt life, ſhould be puniſhed ſo ſadly and ſo eternally. This ſcruple of the Atheiſt hath been ſearched to the bottome and anſwered * in other Papers; and the brief of it is this, That the choice being referred to us to take of the two which we beſt like, *Eternal death* ſet before us on the one hand, to make *Eternal Life* the more infinitely reaſonable for us to chuſe on the other hand, and the eternal Hell (whenſoever we fall into it) being perfectly our own Act, neither forced on us by any abſolute decree of God's, nor irreſiſtable temptation of the Devil, nor our own fleſh, but as truly our wiſh and choice and made purchaſe, nay, much more truly and properly than eternal Heaven is (when our Obedience is firſt ſo wrought by God's Grace, and yet after that ſo abundantly rewarded by the Donor,) it is certain that if there be any thing irrational, it is in us unkind and perverſe Creatures, (ſo obſtinate to chuſe what God ſo paſſionately warns us to take heed of, ſo wilful to die, when Gods ſwears he wills not our death) and not in him, that hath done all that is imaginable to be done to reaſonable Creatures (here in their way or courſe) to the reſcuing and ſaving of us.

* Pract. Cat. 15. Sect. 4. P. 352.

Sect. 28. And ſo this hath by the way demonſtrated alſo the Attainableneſs of that reward, and the no-kind of fault of God's (he hath ſent his Prophets, his Son, his Spirit, his Miniſters, his Mercies, his Judgments, all ſorts, and new Methods of working Deliverances and Salvations for us, and all ſlaughtered and crucified and grieved and abuſed by us) but all merely of our ſelves, if through our irrational prides or ſloths we do not attain to it. I ſhall not need therefore farther to inlarge on that, eſpecially having * elſewhere abundantly demonſtrated the truth of it.

* Pract. Cat. 1. Sect. 1. p. 6.

CHAP.

CHAP. V.

The Exceptions againſt ſome particulars in Chriſtian Religion; and 1. *God's Diſpoſitions of Providence.*

IT now remains that I proceed from the groſs to the retail, from the general to the particular view, and conſideration of thoſe particular Branches of Chriſtian Religion which ſeem to men at this time to be leaſt ſupported with Reaſon. And they will be of two ſorts, either concerning God's Providence, or concerning God's Commands now under the Goſpel. The firſt concerns his wiſdom in diſpenſing the things of the World among men, the ſecond his choice of duties wherein to exerciſe us. *Sect.* 1.

For the firſt of theſe, it will briefly be reduced to this queſtion, whether it can be deemed rational that Injuſtice ſhould proſper, and Patience never be relieved or rewarded in this life; as it is every where taught to be the Method of God, and is moſt eminently exemplified on Chriſt himſelf in his own perſon in the Goſpel. *Sect.* 2.

Where firſt, if the Queſtion were, Whether Injuſtice could be really favoured by God, or by him ſo approved or encouraged, as to be thought worthy of any the leaſt reward, though but of a Cup of cold Water, by him, or (as conſentaneous to that) Whether Injuſtice by going unpuniſhed here, and by being triumphant in this World, might be thence concluded to be an act either of Sanctity or of Innocence, owned and commended and juſtified by God by its thus proſpering; I ſhould then, I confeſs, acknowledge this to be irrational, and not plead or undertake to be the advocate of that Religion which ſhould teach one ſuch Doctrine as this. *Sect.* 3.

For this were to make a God (who by being ſuch is ſuppoſed to be of an immutable Will and Juſtice) *Sect.* 4.

to become inconſtant and contradictory to himſelf, to forbid oppreſſion as contrary to his Will, and yet, without making any change in the matter (without withdrawing what he hath given to one, and diſpoſing it to another, as in the caſe of the *Egyptians* Jewels and the *Canaanites* land) to reward it as agreeable to his Will; to pronounce that no *covetous perſon*, without Repentance, *ſhall inherit the Kingdom of Heaven*, and yet to give the covetous, beſide an infallible title to the Kingdom of God, continued to him as a ſpecial Saint of his, the addition of all the bleſſings of this life. In a word, this were the ſame irrational thing as to affirm that Thief which proſpered in his aſſault and actually robbed the Traveller, and perhaps killed him too, to be by that means turned honeſt man, and that nothing but miſcarrying in his attempt could denominate or demonſtrate him a thief; that no ſin were any longer a ſin if it were once acted, no oppreſſion any longer oppreſſion if it were permitted to come to its fulneſs; that every the foulest violence, as ſoon as it were come to the height, bearing down all the reſiſtances of Divine and Humane Laws and force, did then preſently ceaſe to be violence, and by being the loweſt fiend in Hell commenſe *ipſo facto* the moſt rewardable Saint. And therefore the only Religion that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profeſs to believe abſolutely irrational.

Sect. 5. But for Chriſtianity, that is ſo diſtinctly contrary to this, that the great fundamental Hiſtory upon which all our Religion at once is built, is the moſt lively example and doctrine of the contrary. For when Chriſt himſelf was delivered up into the power of wicked men, and by them arraigned and reviled and crucified, not only the Diſciples which were his conſtant attendants, but his Army of Myriads of Angels that were always at his command, doing nothing toward his releaſe, when this conſultation of the *Sanhedrin* became ſucceſsful and obtained the deſired event againſt him (the higheſt and moſt proſperous oppreſſion of the great-

eſt

est innocence and vertue) then, though there were more circumstances which might affix this on God his Father, and seem to draw him into partaking in it, than we find recorded of any or all other sinful actions (as that God's Hand and Counsel did foredetermine this to be done; that God foretold it by all his Prophets, and from the certainty that they could not lie, doth, when it is done, conclude that Christ *ought thus to suffer*; that they that did it, even the chief Rulers of them, had the excuse of some ignorance, until God's raising him from the dead dispelled this mist from before their eyes; that what God had thus foretold and predetermined, *viz.* that Christ *should suffer, he had thus fulfilled*; Acts 3. 18. that he that suffered voluntarily *laid down his life*, and by a speedy taking it up again was freed from the saddest part of death, the remaining under the power of it, nay was in the issue so far from being the worse for suffering, that besides the glorious advantages that came to his Disciples and children by it, he himself was in that humane nature of his highly rewarded and exalted for this his suffering; though, I say, all these circumstances concurred to make the injury less, the crime more excusable, and altogether more fit and more honorable to be charged upon God, and so to turn it from the crime of murther to the vertue of obedience to God's will and charity and benefaction to mankind, and even to him that suffered) yet this one act of the Jews, their doing against the express Command and will of God, that thing which yet was by God * *determined to be done*, their crucifying an innocent person, that desired nothing but their amendment, their committing that act which by God was forbidden under the Commandment of Murther, is thought fit by that God whom the Christians worship to be punished most prodigiously and exemplarily, that ever any sin of the deepest die and the most mischievous effects was ever punished, even with the utter desolation of the whole Nation, and all the prodigies that have been read of, the greatest pomp of aggravating circumstances, the calling Heaven and Earth together, to make the execution of these cruci-

Acts 3. 17.

* προώρισε γενέσθαι.

fiers

fiers the more ſolemn and remarkable. So far is Chriſtianity from owning any ſuch irrational doctrine as this.

Sect. 6. But this being thus diſclaimed, and the Doctrine which is acknowledged to be Chriſtian being cleared to be only this, that in God's diſpenſations and Providence, and governing of the World under the Goſpel, is is not unuſual for injuſtice to proſper, and patience and innocence never to be relieved or rewarded in this life; this I ſhall now aſſume on me to clear to be perfectly reaſonable; and it ſhall be by thus taking it aſunder.

Sect. 7. Firſt, That wicked men ſhould be permitted to be wicked, when all fair rationable means have ſucceſſefly been uſed to bring them to repentance, to reſtrain them from waxing worſe and worſe; that they that will not mend by all the probableſt and moſt effectual means, ſhould at laſt be left to themſelves and become incorrigible; that God ſhould not proceed from perſwaſion to violence, and force them to be good (contrary to the nature of man in this his ſtate of proficiency, who was created with a will or freedom of doing evil if he pleaſed, and contrary to the nature of free and rewardable goodneſs, which if compelled ceaſeth to be ſuch) who will not be reſtrained from evil without force: This will never be deemed rational in God, who hath another Tribunal to arraign & puniſh thoſe who will not ſubmit to Exhortation and Diſcipline here. But on the contrary, it will very ill become the ſervant of God, for his own eaſe and ſecurity, to wiſh the diſturbance of that method of God with mankind, to expect that man, which when he was in innocence was created with a liberty to chuſe the evil, ſhould now amidſt the briers and thorns, after the provocations of a long vitious life, have ſuch ſhackles laid on him, as that he ſhould not be able to break God's Bands and Laws; and all this only that the good man may be protected, who, if he be not, knows that 'tis far more for his advantage than if he were.

Sect. 8. Secondly, That they which are wicked and have caſt off all reſtraints of Divine and Humane Laws, which break

break through all the ties and securities that promises and oaths can lay upon them (the greatest protection for innocents that any Religion or Law hath ever provided for them) should by these advantages above other men, be able to over-reach and defraud others; and by this means having acquired a power of hurting, should, when they have it, make use of this power to do what is most agreeable to their lusts and interests to do: This again hath nothing in it strange or irrational: It is far more strange that it is not always thus, that (wicked men allowing themselves all the liberty, and being by their very sins furnished with all armor and instruments to work their will, and all innocent men, that resolve to continue such being by this means disarmed and naked before them) the wicked should not get the whole World into their possessions.

This certainly were to be expected, and by this means *Sect. 9.* all that have wicked inclinations would in any humane likelihood be incouraged to act to the height of their power of hurting, were there not a peculiar hedge of Providence to defend the meek, without any of their own (considerable) contributions toward it, to guard them wonderfully in the open field without any visible means of doing it. And if this shall otherwise happen at some one time, perhaps but once in many ages, and that for some very great end, in God's wisdom more considerable to the Godlike Government of the whole world, than the miraculous rescuing of a few meek innocents from a short oppression (in earthly things which are not worth the possessing) could be deemed to be; there is sure no great wonder in this, nothing irrational in the sometimes permitting of it.

He that were secured in his inheritance in a quiet *Sect. 10.* Kingdom as long as any man injoyed his own, as Majesty were permitted on the throne, or Law and Justice on the Bench, would never desire a fairer conveyance, or a longer lease of the most valued possessions of this life: and this security remains to the meek man, though once in many Ages it may have happened not to prove good unto him.

And

Sect. 11. And as there hath been nothing ſtrange or irrational on the part of the wicked oppreſſor that proſpers; ſo next, on the part of the patient or ſufferer that ſmarts under him, there will appear to be as little.

Sect. 12. For firſt, Abſolute innocence is a thing which (ſave in the perſon of Chriſt) hath never been met with in Man or Woman on the Earth; and therefore he that is guilty of no fault in one particular may yet be culpable and puniſhable in many others: he that is legally poſſeſt of an eſtate, and hath done nothing to forfeit it in Law, may yet have ſinned againſt God, and ſo have puniſhments due to him from that eternal Juſtice; which if they fall upon his body or eſtate in this World, there is nothing irrational in that; but eſpecially if ſo light a diſcipline may paſs for all the revenge, and (through the ſufferings of Chriſt, and interpoſition of Mercy) avert all future puniſhment, and be accepted in commutation for the torments of another Judicature, this ſure is all the charity and bounty in the World, that may be admired, but not complained of as unreaſonable.

Sect. 13. Secondly, That thoſe that for their other faults might juſtly be puniſhed, ſhould have this puniſhment inflicted on them by thoſe which themſelves are wicked, and are actually ſuch in thus afflicting them, if this ſeem to have any thing unreaſonable in it, it will ſoon be anſwered by the neceſſity of the matter, which makes it impoſſible for any but wicked men to be employed in it. The *Iſraelites* were once uſed to root out the Nations, but that by an infallible Commiſſion from God the Supreme Law-giver (and whoſe Will being once made known overrules all former Laws) and the univerſal Owner and Diſpoſer of all the World and the poſſeſſions thereof: And by this Commiſſion this became to them not only lawful, but neceſſary, an act not only of Juſtice, but of Obedience. And ſo upon the like Commiſſion, the *Levites* killing their Brethren was an act of Sanctity, a conſecrating themſelves unto the Lord; thoſe bloody Sacrifices were in a manner the Ceremonies of their Conſecration to their Prieſts Office.

But

But then, first, all this depended upon the infallible validity of their Commission, which had it been falsly pretended by them, or had they not been ascertained that it came from God, their actions had been as ungodly and murtherous as *Abraham*'s sacrificing his son must have been deemed without the like Commission. And secondly, this Commission was by no means to be enlarged to any other, but those particular subjects or matters to which it was given. The Jews might not at that time have destroyed or invaded any other Nation upon the face of the Earth, nor might the *Levites* at any other time have killed their Brethren on strength of that command; much less may any other People of any other Nation on strength of that example. And so now that such Commissioners are out-dated, when all is left by God in the hands of standing Laws, in opposition to new Revelations, and consequently when that which is most just for me to suffer, or God to permit, (or by prospering in him to inflict on me) is most injurious in him that doth it, were it not perfect fury, much above the pitch of irrational, to demand that God's dearest Children should act as the vilest men? to require such explicite contradictions, that none but godly men should be permitted to oppress, to kill, to commit Sacriledge, to lay waste, and to destroy, to break all those Commandments of God, which he that doth, *ipso facto* ceaseth to be godly? If there be any wickedness to be done in a City, shall the righteous be the only men to do it? this were worth wondring at indeed. But for the wicked, whose trade it is, whose joy of heart to be thus for ever occupied, he is in his element, he needs no call or incitation to do it. The turning him out of that office and employing any body else were the greatest unkindness to him, as the casting the Devils out from tormenting the man was by them looked on as the *destroying them before their time*; whereas the Angel of Light would have looked upon it as a degree of Hell, had he been sent in on that errand to torment him.

Thirdly, beside the perfect reasonableness of having offenders *Sect.* 14.

offenders puniſhed temporally here, (which were reaſonable, if it were for ever in another World) there is a ſecond, not only Juſtice, but Mercy, in ſuch Sufferings on whomſoever they fall. They are Admonitions, and Doctrines, and Spiritual Medicines, Diſciplines of the Soul, to awake us out of ſecure, and ſtop us in wilful, ſinning, and are by God on purpoſe made uſe of to that end, when Proſperity hath been long uſed and experimented to have no ſuch auſpicious influences in it, to be proper to feed and foment, very improper to ſtarve or ſubdue enormities. And if the Phyſician adminiſter a bitter Potion, if the Surgeon apply a Corroſive or Cauſtick, when Julips or Balſams are judged and proved to be uneffectual, ſure it is not the manner of men to count ſuch Methods irrational.

Sect. 15. Nay, it will be no *Hyperbole* to affirm, that the addition of ſuch Documents as theſe may ſometimes deſerve to be preferred and more pretiouſly valued than all the Doctrines in the Book of God it ſelf without theſe, one ſuch ſeaſonable Application than all other Receipts in his Diſpenſatory. The Word of God gives Rules of living to all men, but thoſe ſo general and unapplied, that it is ordinary for paſſionate men not to ſee themſelves concerned in them. Theſe puniſhments and viſitations will be able to bring home, & make us, while we are under the Diſcipline, confeſs that we are the very men to whom by peculiar Propriety they appertain.

Sect. 16. But there is yet a third ſublimer benefit of ſuch diſpenſations of God under the Goſpel, which will render them abundantly rational. And that is the exerciſe of many Chriſtian Graces of the greateſt price in the ſight of God, and ſuch as ſhall be ſure to be the moſt richly rewarded by him, which were it not for ſuch changes as theſe would lie by us unprofitably; ſuch are Patience, Meekneſs, Humility, Contentedneſs with whatever lot, faithful Dependence on God in all outward things, Thankſgiving for Plenty and for Scarcity too, a ſubmitting to God's Will in ſuffering as well as doing it chearfully, yea, and to his Wiſdom too, in reſolving God's choices for us to be abſolutely fitter for our turns than

than any our own wishes; and lastly, that Wisdom which Saint *James* speaks of, the skill of Spiritual judging, which can really prefer this state of suffering for Christ (an excellence that Angels do not partake of) beyond any other state or condition of life. Jam. 1. 5.

Sect. 17. Were it but only for the Variety, that all the burthen of the day might not lie on those Graces which are exercised in fair weather, but that those other provided for the Storm or Winter might take their turns and give them some relaxation, this would be very rational and useful for us; as *Aristotle* saith, that the change of motions from up-hill to down-hill, and so back again, doth provide against lassitude, more than the constancy of any one, be it in the easiest, smoothest plain, because that laies all the burthen incessantly upon one pair of muscles without any relief or assistance from any other. But when withal every exercise of each of these Graces hath attending it an addition of more Gems in our Crown more degrees of Glory in another World, (that I may not adde also of present Joy, and Satisfaction, and Ravishment in the present Exercises here) then sure the superfluities and pleasures of this life, the any thing that is ever taken from us by the Harpyes and Vultures of this World, are richly sold and parted with by the Christian (which knows how much, or, indeed, how little they are worth enjoying) if they may thus bring him in that rich fraight of never-fading bliss in another World. And this will serve for justifying the rationalness of God's dealing with us now under the Gospel in respect of his Providence.

CHAP.

CHAP. VI.

The Exceptions againſt Chriſt's Commands.

Sect. 1. IT remains that I proceed to Chriſt's Commands under the Goſpel, and ſhew the Rationalneſs of them.

Sect. 2. And having done it ſo largely already on the head of Advantages, I ſhall now only deſcend to that one againſtwhich our Modern Exceptions are moſt frequently made, *viz.*

Sect. 3. The great Fundamental duty of *taking up the Croſs to follow Chriſt, i. e.* of approving my Obedience to *Chriſt* in all and every particular, even when the extremeſt danger, the loſs of my Life, is like to be the Price to be paid for it.

Sect. 4. The unreaſonableneſs of this is argued and concluded from the contrarietyof it to that Liberty of ſelf-defence, and to that Law of Self-preſervation, which nature is ſuppoſed to dictate to every man. And the ſhewing the weakneſs of this Objection will be a full vindication of the rationalneſs of the Precept.

Sect. 5. And this is done by putting us in mind what is meant by Self-preſervation, and what by Nature, and what by Law. A man is made up of a Body and a Soul, a mortal and an immortal part, & thoſe may be conſidered either ſeverally or united: And conſequently Self-preſervation may be ſet to ſignifie any one or more of theſe four things. Either, firſt, the preſerving that material mortal part of him from preſent hurt; or ſecondly, preſerving the immortal part of him in well and happy being; or thirdly, preſerving the preſent union of one of theſe with the other; or fourthly, the providing for the perpetual happy union of them eternally. The firſt is the preſerving the Body, and with it the eſtate, and liberty, and reputation, *&c.* from preſent loſs or diminution. The ſecond is preſerving the Soul in Innocence, or Vertue. The third is preſerving of this Life of ours, which

which we live in the natural Body. And the fourth is, providing for a joyful Resurrection, and an everlasting Life attending it.

Then for Nature, that may signifie either blind un- *Sect. 6.*
enlightned Nature, which sees no more than the reflexion upon it self, and the Book of the Creatures, and Natural Instincts represent to it; or else Nature as it is enlightned by Revelation, *i. e.* by God's making known some things in his Word, which Nature had never known had they not been thus revealed: Such are the Doctrines of our Faith, and particularly the eternal rewards and punishments which are revealed to us in the Scripture.

Then for Laws, those may be either absolute and *Sect. 7.*
peremptory, which yield not to any superior Laws; or else conditional and subordinate, when a superior Law doth not interpose to the contrary.

To bring all this home to our present discourse. If *Sect. 8.*
by Self-preservation be meant either the first or the third notion of the *self*, the preserving my body or my life, then though it may truly be said that it is a Law of Nature, that men may, and that (when no superior Law requires the contrary) they ought, and are bound to preserve these imperfect mutilate selves, these bodies; yet then as there is a higher notion of a man than as that barely signifies his Body, his Soul being the far more excellent part of him, and the eternal union of Body and Soul together being most eminently the Notion that he is concerned in, so there must be a superior Law of Self-preservation than that which commands only the preserving the Body: and though bare unenlightned Nature, that is able to look no farther than this life, do not give any Law in this matter; yet Nature being supposed instructed in the Christian Doctrine, that there is another life of Body and Soul after this to last for ever, must needs be resolved to do it, it being impossible that reasonable Nature, when two things are represented so distant, as the life of a few years here in the midst of such sad mixtures, and an everlasting life hereafter in the fulness of all joyes, should not enjoyn

the preserving of the latter, even with the contempt of the former, when the care of the former may bring any danger to the latter.

Sect. 9. The short of it is, That when eternal life is in the hand of Christ to give to them that continue obedient and constant to him, and to none else, and when the *fearing of them which can hurt and kill the body*, the caring for or preserving of this present life, doth at any time or in any case resist or obstruct the performance of that duty which Christ then requires or expects from me; there Nature commands me to despise the less and preserve the greater: and if it be not absolutely willing to sacrifice the present to the eternal Life, and consequently to prefer the obeying of Christ to the preserving of this fading short life, it must acknowledge it self a blind Heathen Nature, that knows nothing of an eternal future life, and of him that can *cast both body and soul into Hell*; or else an irrational wilde Nature, that knows these distances of finite and infinite, and doth not think them worth considering.

Sect. 10. It is therefore my most charitable opinion of those that object the Principle of Self-preservation to the Doctrine of taking up the Cross, and determine us free from the obligation of paying obedience to Christ, when it cannot be done without endangering of Estate or Life, that they speak out of their memory only, what they have read in Books of that supreme Law of the preserving ones self, but do not withal remember, that if that Self signified only the Body, it was the Philosophy of them that knew nothing of the Immortality of the Soul or the endlesness of another Life; or if they were aware of the Christian Doctrines of Eternity, they never called the Body that Self that was to be so solicitously tended.

Sect. 11. And therefore it is observable in the first Ages of the Church, that those Hereticks that were enemies of the cross of Christ, that taught it to be * indifferent and

* ἀδιαφορεῖν εἰδωλοθύτων ἀπογνωσθέως ἡ [illegible] ἀπαραβολάκτως τὴν πίστιν κατὰ τὸν διωγμὸν καιρὸς. Euseb l.4 Eccl. Hist c ζ. τὸ ἀρνήσασθαι ἐν ἀνάγκαις ἀδιάφορον. Euseb. l. 6. c. λη. out of Origen on Psal. 82.

lawful

lawful in time of Persecution to forswear and renounce Christ, and offer Sacrifice to Idols, were a sort of men (the *Gnosticks*) that immerst themselves in all unnatural filthiness, and depended not at all on the Promises of another life; and having first taught that Christ did not * really suffer in the Flesh, but only in appearance, would not be perswaded that either he had any * need of their lives, or indeed exspected it from them, * being come, as they said, *to save their lives*, to die that they might not be killed. Where the mistake was clear and visible, that they thought they were these transitory Lives that Christ came to preserve, and not those other lives which were to be conveyed over to Eternity.

* οὐκ ἀληθῶς, vid. Ignatii Epist. ad Smyrn. οὐκ ἐν σαυκὶ, ἀλλὰ δοκήσει, vide Cyril. Hier. Catech. περὶ αἰσεῖ. Non hic, nec apud homines confessionem putant constitutam, sed in cœlo. Tertul. cont. Gnost. c. 10. * Nec Deus humanum sanguinem sitit, nec Christus vicem passionis, quasi ipse de ea salutem consecuturus, exposcit. Tertul. cont. Gnost. cap. 15. Semel Christus pro nobis obiit, semel occisus ne occideremur: si vicem exspectat, num & ille salutem de mea nece exspectat? Tertul. cont. Gnost. c. 1.

Sect. 12.

The fate of those *Gnosticks* at that time was very remarkable, and that which will render our irrational fondness of these bodily lives yet more irrational. Their great care was to preserve their lives, and their prime dexterity in order to that, to comply constantly with the powerful persecutor; that was, especially, with the Jews; (for though the Sword was in the Heathens hand, yet the great malice against the Christians was in the Synagogue, from * thence sprang all the Persecutions.) To this end those *Gnosticks* took upon them to be great zealots for the Mosaical Law of Circumcision, and generally pieced with the Jews, and approved themselves to them. At last the Roman Army comes against *Jerusalem*, takes *Jews* and *Gnosticks* together, and destroyes them all: and so Christ was as remarkably a true Prophet in that as in any one particular, That *he that would save his life should lose it*, (that very temporal life, that all his compliance with the Jews was designed to save) *and he that would lose, i. e.* venture and *lay down his life for Christs sake, should find it, i. e.* have it more probably preserved and con-

* Synagogæ Judæorum fontes persecutionum, Tert. ib. c. 10

tinued to him here, than they that were moſt ſolicitous for it, and, whether he loſt or kept it here, have it reſtored to him to continue eternally.

Sect. 13. And if that promiſe of the Goſpel have truth in any ſence of it, then is the command no irrational command, of *taking up the Croſs to follow Chriſt*, when he can, if it be for thy turn, accept of thy taking up the croſs, without its bearing thee; or if he do not, can pay thee abundantly for what thou loſeſt, reward thee with Eternity.

Sect. 14. If I could foreſee any other command of Chriſt that could fall under our jealouſie and cenſure, I ſhould proceed to it, and be confident of approving it exactly rational. As it is, I am at an end of my deſigned Method, and am glad it hath been contrived into ſo ſmall a compaſs, being now at leiſure to retire to my Meditations, which will, I hope, be more calm, being thus disburthened; and make it my firſt Theme to diſcourſe with my ſelf, how extremely rational it is that thoſe very turns of Providence which have been our great temptation, and, they ſay, made many Atheiſts among us, ſhould be reviewed again, and upon ſecond demurer thoughts engage and inſtruct us all to become more Chriſtian.

Who is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them? For the ways of the Lord are rights and the juſt ſhall walk in them, but the tranſgreſſor ſhall fall therein. Hoſ. 14. 9.

FINIS.